A Summarised Quranic Commentary: The Path of Peace of Mind

Chapter 3 Alee Imran

PodQuran - Vol 3



Adopting Positive Characteristics Leads to Peace of Mind

A Summarised Quranic Commentary: The Path of Peace of Mind – Chapter 3 Alee Imran

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Compiler's Notes

We have tried diligently to do justice in this volume however if there are any short falls found then the compiler is personally and solely responsible for them.

We accept the possibility of faults and shortcomings in an effort to complete such a difficult task. We might have unconsciously stumbled and committed errors for which we ask for indulgence and forgiveness of our readers and the drawing of our attention thereto will be appreciated. We earnestly invite constructive suggestions which can be made to ShaykhPod.Books@gmail.com.

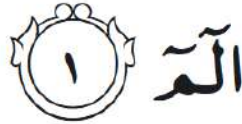
Introduction

The following is a fully-referenced and easy to understand summarised commentary (Tafseer) on Chapter 3 Alee Imran of the Holy Quran. It specifically highlights and discusses the good characteristics one must adopt and the bad characteristics they must avoid in order to achieve peace of mind and success in both worlds.

Adopting Positive Characteristics Leads to Peace of Mind.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

Chapter 3 – Alee Imran, Verse 1



“Alif, Lām, Meem.”

The exact meaning of this verse is unknown. But this verse could be indicating the fact that the Holy Quran is comprised of Arabic letters and words which the Arabs, who were the first to hear it, were very familiar with. This means that they had no excuses but to accept the truthfulness of the Holy Quran, as they fully understood its miraculous words, words which they could not match in meaning, elegance and practical application, even though they were masters of the Arabic language and referred to themselves as the most elegant of speakers. Chapter 2 Al Baqarah, verse 23:

“And if you are in some doubt, concerning what We sent down upon Our special devotee, then bring one chapter like it, and call upon all your helpers beside Allah, if you are truthful.”

Even if someone produces an elegant and rhythmic Arabic sentence they could never match its deep insights, which penetrate the very essence of human nature, psyche and attitude. They could not match its ability to be easily understood, even by uneducated people and practically applied in one’s life. As it addresses the very nature of humans, it is timeless advice which benefits every person, place and generation. Not a single verse of the Holy Quran can or will be matched in this respect. Another proof of its divine origins.

The expressions in the Holy Quran are unparalleled and its meanings are explained in a straight forward way. Its words and verses are extremely eloquent and no other book can surpass it. The Holy Quran mentions the history of the previous nations in detail even though the Holy Prophet

Muhammad, peace and blessings be upon him, was not educated in history. It commands every good and forbids every evil. Those which affect an individual and those which affect the entire society, so that justice, security and peace spreads throughout every home and community. The Holy Quran avoids exaggerations, lies or any falsehood, unlike poetry, stories and fables. All the verses are beneficial and can be applied practically to one's life. Even when the same story is repeated in the Holy Quran, different important lessons are highlighted. Unlike all other books, the Holy Quran does not bore a person when it is repeatedly studied. The Holy Quran provides promises and warnings and supports them with undeniable and clear proofs. When the Holy Quran discusses something which can seem abstract, such as adopting patience, it always provides a simple and practical way of implementing it into one's life. It encourages people to fulfil the purpose of their creation, which involves sincerely obeying Allah, the Exalted, by using the blessings they have been granted in ways pleasing to Him, thereby ensuring they obtain peace of mind and success in both worlds. It makes the straight path obvious and appealing to the one who desires peace of mind and real success in both worlds. The knowledge of the Holy Quran is timeless as it can be applied to every society and age. It is a cure for every emotional, economical and physical difficulty when it is understood and applied correctly. It provides the solution for every problem an individual or an entire society can ever face. One only needs to observe history and how the societies which implemented the teachings of the Holy Quran correctly benefited from its all-encompassing and timeless teachings. Centuries have passed yet not a single letter has been changed in the Holy Quran, as Allah, the Exalted, promised to preserve it. No other book in history possesses this quality. Chapter 15 Al Hijr, verse 9:

"Indeed, it is We who sent down the message [i.e., the Quran], and indeed, We will be its guardian."

Allah, the Exalted, discussed the root problems found within a community and detailed the practical remedy for all of them. By correcting root problems, the countless branch problems which stem from them would automatically be corrected. This is how the Holy Quran addressed all the things a person and society need to succeed in both worlds. Chapter 16 An Nahl, verse 89:

"…And We have sent down to you the Book as clarification for all things…"

This is the greatest timeless miracle Allah, the Exalted, bestowed upon His final Holy Prophet Muhammad, peace and blessings be upon him. But only those who seek and act on the truth will benefit from it whereas those who seek their desires and cherry pick from it will only encounter loss in both worlds. Chapter 17 Al Isra, verse 82:

"And We send down of the Quran that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss."

Chapter 3 Alee Imran, verse 1:

“Alif, Lām, Meem.”

The main component of knowledge is letters. Therefore, this verse could also be indicating the importance on knowledge. Gaining and acting on both worldly and religious knowledge is a duty on all in Islam, according to the Hadith found in Sunan Ibn Majah, number 224. Ignorance only leads to sins and misguidance, as sins cannot be avoided without knowledge nor can right guidance be obtained without it. One must ensure that they act on their knowledge, as knowledge by itself is not useful until it is acted upon. Just like a map to a destination is not useful until one practically uses the map to reach the destination, similarly, knowledge without practice does not lead to success. Chapter 62 Al Jumu’ah, verse 5:

“…and then did not take it on (did not act upon knowledge) is like that of a donkey who carries volumes [of books]…”

Chapter 3 – Alee Imran, Verses 2-6

ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَىُّ ٱلْقَيُّومُ ﴿٢﴾

نَزَّلَ عَلَيْكَ ٱلْكِتَٰبَ بِٱلْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَأَنزَلَ ٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ ﴿٣﴾

مِن قَبْلُ هُدًى لِّلنَّاسِ وَأَنزَلَ ٱلْفُرْقَانَ إِنَّ ٱلَّذِينَ كَفَرُوا۟ بِـَٔايَٰتِ ٱللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ وَٱللَّهُ عَزِيزٌ ذُو
ٱنتِقَامٍ ﴿٤﴾

إِنَّ ٱللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَىْءٌ فِى ٱلْأَرْضِ وَلَا فِى ٱلسَّمَآءِ ﴿٥﴾

هُوَ ٱلَّذِى يُصَوِّرُكُمْ فِى ٱلْأَرْحَامِ كَيْفَ يَشَآءُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٦﴾

"*Allah - there is no deity except Him, the Ever-Living, the Self-Sustaining.*

He has sent down upon you, [Prophet Muhammad, peace and blessings be upon him], the Book with purpose, confirming what was before it. And He revealed the Torah and the Gospel.

Before, as guidance for the people. And He revealed the Criterion [i.e., the Quran]. Indeed, those who disbelieve in the verses of Allah will have a severe punishment, and Allah is Exalted in Might, the Owner of Retribution.

Indeed, from Allah nothing is hidden in the earth nor in the heaven.

It is He who forms you in the wombs however He wills. There is no deity except Him, the Exalted in Might, the Wise."

Islam teaches mankind that the only One they must obey in every situation is their Creator and Sustainer, Allah, the Exalted. Chapter 3 Alee Imran, verse 2:

"*Allah - there is no deity except Him…"*

In reality, whoever one obeys and models their life on is what they worship, even if they claim not to believe in any deity. Humans have been created in a way whereby they must obey and follow something. Whether this something are other people, social media, fashion, culture or even their own desires. Chapter 25 Al Furqan, verse 43:

"Have you seen the one who takes as his god his own desire?..."

Whatever or whoever a person obeys and follows is who they worship. Therefore, muslims must support their verbal declaration of faith with actions by sincerely obeying Allah, the Exalted, in every situation over all other things. This involves using the blessings they have been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The one who behaves in this manner will be granted peace of mind and success by the Most Merciful. Chapter 2 Al Baqarah, verse 163:

“And your god is one God. There is no deity [worthy of worship] except Him, the Most Compassionate, Most Merciful.”

And chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Whereas, the one who rejects the Oneness of Allah, the Exalted, and instead obeys and worships other things will be deprived of the mercy needed to obtain peace of mind and success in both worlds, even if they possess the entire world and experience moments of fun and entertainment, as no one can escape the control and authority of Allah, the Exalted. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

Chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

Chapter 3 Alee Imran, verse 2:

"*Allāh - there is no deity except Him, the Ever-Living, the Self-Sustaining…"*

When one observes the creation of the Heavens and the Earth and the countless perfectly balanced systems, it becomes clear that there is only One who created and sustains the universe. For example, the perfect distance of the Sun from the Earth is a clear sign, as the Earth would not be inhabitable if the Sun was slightly closer or further away from it. Similarly, the Earth has been created in such a way which creates a balanced and pure atmosphere which allows life to thrive on it. Chapter 2 Al Baqarah, verse 164:

"…*and the alternation of the night and the day…"*

The perfecting timings of the days and nights and their varied lengths throughout the year allow people to obtain maximum benefit from them. If the days were longer, people would become exhausted from the long hours. If the nights were longer, people would not have enough time to earn their livelihood and other useful things, such as knowledge. If the nights were shorter, then people would not be able to rest enough to obtain optimal health. Changes to the length of the day and nights would also affect crops, which would have a detrimental impact on the provision of people and animals. The fact that the days and nights and other balanced systems within the universe operate in perfect harmony also clearly indicates the Oneness of Allah, the Exalted, as multiple Gods would desire different things, which would lead to chaos within the universe. Chapter 21 Al Anbiya, verse 22:

"Had there been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined…"

Chapter 2 Al Baqarah, verse 164:

"…*and the [great] ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain…"*

When one observes the perfectly balanced water cycle it also clearly indicates a Creator. Water from the sea evaporates, rises and then condenses to produce acidic rain which comes down upon the mountains. These mountains neutralise the acidic rain so that people and animals can utilise it. If there were any changes to this perfectly balanced system it would lead to disaster for people and animals on Earth. The salt in the sea prevents the dead creatures within the ocean from contaminating it. If the ocean was allowed to become contaminated then sea life would not be possible and the impurity from the oceans would overwhelm life on land also. The water within the oceans and seas have been created in such a way that sea life can thrive within it while heavy ships can sail on top of it. If the composition of water was slightly different an imbalance would occur which would cause either sea life to thrive within the water or allow ships to sail on top of it but both would not be possible at the same time. Even to this very day, transport by sea is still the most commonly used form of transporting goods across the world. This perfect balance is therefore essential to life on Earth.

Evolution is a form of mutation, which by its nature is imperfect. But when one observes the countless species they will find that they have been created in a perfectly balanced way so that they can thrive in the environment they live in. For example, the camel was designed to withstand high temperatures and go for long periods of time without the need to drink water. They are perfectly designed for desert life. Chapter 88 Al Ghashiyah, verse 17:

"Then do they not look at the camels - how they are created?"

The goat was designed in such a perfect way that impurities within its body are perfectly separated from the milk it produces. Any mixing of the two would make the milk undrinkable. Chapter 16 An Nahl, verse 66:

"And indeed, for you in grazing livestock is a lesson. We give you drink from what is in their bellies - between excretion and blood - pure milk, palatable to drinkers."

Each species has been granted a specific life span which prevents one species overcoming others. For example, flies have a very short life span, 3-4 weeks, and lay up to 500 eggs. If its lifespan was longer, then the population of flies would become disproportionate and would cause them to overwhelm all other species in this world. Whereas, other creatures which have a very long life span have the ability to produce only a few offspring. Again this allows for their population to be moderated. All of this cannot be an accident nor can the process of evolution explain it. Chapter 2 Al Baqarah, verse 164:

"…*and [His] directing of the winds and the clouds controlled between the heaven and earth…"*

The winds are essential for wind pollination, which allow for crops, plants and trees to reproduce. In the earlier days, wind was essential for sea travel, which to this very day, is the main mode of transporting goods across the world. Winds are required to move the rainclouds to specific locations in order to provide water for the creation, something they cannot live without. A perfectly balanced system of the winds is observed within the Earth, as a lack of winds would lead to chaos for the creation and an increase in winds also leads to chaos for the creation. Similarly, rain is also perfectly balanced, as too little rain leads to droughts and famine and too much rain leads to mass floods. Chapter 23 Al Mu'minun, verse 18:

"And We have sent down rain from the sky in a measured amount and settled it in the earth. And indeed, We are Able to take it away."

This perfectly balanced system cannot be random and clearly shows the hand of the Creator. The one who reflects on all these perfectly balanced systems cannot logically deny the existence of a single Creator who has power over all things.

Chapter 3 Alee Imran, verse 2:

"*Allah - there is no deity except Him, the Ever-Living, the Self-Sustaining…"*

In reality, the one who can experience death and is sustained by something or someone else cannot be a deity. This reality alone rules out divinity for every entity within the Heavens and the Earth except Allah, the Exalted. In addition, as Allah, the Exalted alone created life and death and sustains the creation, He alone is worthy of obedience. A person that takes care of some aspects of another person's provision, such as their housing, is worthy of being shown gratitude. Therefore, as Allah, the Exalted, has granted every blessing within this universe to people it is only fair and right that people show Him gratitude. Gratitude with one's intention involves only doing things in order to please Allah, the Exalted. The one who acts for other reasons will not obtain reward from Allah, the Exalted. This has been warned in a Hadith found in Jami At Tirmidhi, number 3154. A positive sign of a good intention is that a person does not expect nor hope for any appreciation or compensation from people. Gratitude with the tongue involves speaking what is good or remaining silent. And gratitude with one's actions involves using the blessings one has been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This leads to an increase in blessings and ultimately peace of mind in both worlds. Chapter 14 Ibrahim, verse 7:

"…If you are grateful, I will surely increase you [in favor]…"

And chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Furthermore, when a person owns an object it is considered correct and normal for them to use the object however they please. As Allah, the Exalted, created, owns and sustains everything within the universe, including people, then He alone decides what should occur within the universe and what should not. Therefore, it is only fair for a person to obey Allah, the Exalted, as He alone owns the entire universe, including them.

Similarly, when one lends something they own to another, it is only fair that they use the item according to the wishes of its owner. Allah, the Exalted, granted every blessing a person possesses as a loan. He did not grant it to them as a gift. Like worldly loans, this loan must be repaid. The only way to repay this loan is to use them in ways pleasing to Allah, the Exalted. On the other hand, as the blessings of Paradise are a gift, people will be free to use them as they desire. Chapter 7 Al A'raf, verse 43:

"…And they will be called, "This is Paradise, which you have been made to inherit for what you used to do.""

A person must therefore not confuse the worldly blessings which are a loan with the gifts of Paradise.

Chapter 3 Alee Imran, verse 2:

"*Allah - there is no deity except Him, the Ever-Living…"*

Generally speaking, the fact that Allah, the Exalted, is Ever-living should remind one of their own mortality. As everyone's time is limited in this world they must strive to fulfil their purpose within it before their time runs out. This purpose is involves using the blessings they have been granted correctly, as outlined in Islamic teachings. Chapter 67 Al Mulk, verse 2:

"[He] who created death and life to test you [as to] which of you is better in deed…"

The one fails to make use of their life by fulfilling their purpose in this world will lead an aimless and pointless existence, even if they manage to obtain worldly success. As a result, they will never find peace of mind, even if they have moments of fun. Just like an invention which fails to fulfil its primary function of creation is classified as a failure, even if it possesses some good qualities, so will the person who fails to fulfil their purpose in this

world, even if they obtain some worldly success. This failure is experienced as an emptiness which all people feel within their lives, sooner or later, and as a result it prevents them from obtaining peace of mind.

Chapter 3 Alee Imran, verse 2:

"*Allah - there is no deity except Him, the Ever-Living, the Self-Sustaining…"*

Generally speaking, as Allah, the Exalted, is Self-sustaining and sustains the creation, one should seek all good worldly and religious things from Him. This is only achieved through His sincere obedience. In addition, as people are extremely short sighted and possess very little knowledge, they must seek general worldly good things from Allah, the Exalted, as they do not know what will be good for them or not. There are many examples within one's life where they desired something only for it to become a source of stress for them. And when they disliked something only for it to become a source of goodness for them. Therefore, one must adhere to asking for general good things instead of seeking specific things from Allah, the Exalted. Chapter 2 Al Baqarah, verses 200-201:

"And among the people is he who says, "Our Lord, give us in this world," and he will have in the Hereafter no share. But among them is he who says, "Our Lord, give us in this world [that which is] good and in the

Hereafter [that which is] good and protect us from the punishment of the Fire."”

In addition, one must act on the self-sustaining divine attribute of Allah, the Exalted, according to their created potential. This involves striving to become independent of the creation and only relying on Allah, the Exalted. This is achieved when one refrains from adopting a lazy attitude whereby they rely on people instead of using the resources they have been granted, such as their physical strength, in order to fulfil their needs and responsibilities. Only when one has exhausted their resources should they ask others for assistance.

To conclude, worship means to humbly submit and obey someone else. The one being worshipped must therefore occupy the highest point of honor and power and must be perfect without any flaws. Therefore, anything which cannot sustain its own being and is instead dependent on another to exist cannot possess innate power and perfection. Meaning, all its qualities and power were given to it by another. Therefore, all the things which cannot come into being themselves and are not self-sustaining, such as an idol or a person, cannot be worthy of worship. The only Being worthy of worship is the One who has always existed and is Self-Sustaining. The One who innately possesses power and perfection. This is none other than Allah, the Exalted.

After establishing that no one has the right to be obeyed and worshipped other than Him, Allah, the Exalted, then explains that He has always sent

down divine revelation so that the people could correctly obey Him. Chapter 3 Alee Imran, verses 3-4:

“He has sent down upon you, the Book with purpose, confirming what was before it. And He revealed the Torah and the Gospel. Before, as guidance for the people. And He revealed the Criterion [i.e., the Quran]…”

The Holy Quran is mentioned first in order to indicate its superiority and it is then mentioned again after the two previous divine books, the Torah and the Bible, in order to make it clear that the Holy Quran is the final divine revelation which must be followed till the end of time. In addition, both the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him, are mentioned thereby indicating that both the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, must be acted upon. This has been confirmed in many places of the Holy Quran. For example, chapter 3 Alee Imran, verse 31:

"Say, [Prophet Muḥammad, peace and blessings be upon him], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins...""

And chapter 59 Al Hashr, verse 7:

"...And whatever the Messenger has given you - take; and what he has forbidden you - refrain from..."

And chapter 4 An Nisa, verse 80:

“He who obeys the Messenger has obeyed Allah…”

Chapter 3 Alee Imran, verses 3-4:

“He has sent down upon you, the Book with purpose, confirming what was before it. And He revealed the Torah and the Gospel. Before, as guidance for the people. And He revealed the Criterion [i.e., the Quran]…”

As mentioned earlier, the purpose of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, is to provide mankind with the perfect code of conduct to follow so that they achieve peace of mind in both worlds. When one acts on the Islamic code of conduct it will ensure they correctly use every blessing they have been granted and it will ensure they correctly place everything and everyone within their life while adequately preparing for their accountability in the

hereafter. This leads to peace of mind in both worlds. The Holy Quran is thus a criterion which clearly differentiates between achieving peace of mind in both worlds from a life full of stress, difficulties and trouble. The latter occurs when one misuses the blessings they have been granted, as a result they will not achieve a balanced mental and physical state and they will incorrectly place everything and everyone within their life while failing to prepare adequately for their accountability in the hereafter. This will prevent them from achieving peace of mind in both worlds. Therefore, a person must accept and act on Islamic teachings for their own sake, even if it contradicts their desires. They must behave as a wise patient who accepts and acts on the medical advice of their doctor knowing it is best for them, even though they are prescribed bitter medicines and a strict diet plan. The same way this wise patient will achieve good mental and physical health, so will the person who accepts and acts on Islamic teachings. This is because the only One who has the knowledge required to ensure a person achieves a balanced mental and physical state is Allah, the Exalted. The knowledge of the mental and physical states of humans possessed by society will never be enough to achieve this outcome, despite all the research that has been undertaken, as they cannot solve every issue a person can face within their life nor can their advice cause one to avoid all types of mental and physical stress due to limited knowledge, experience and foresight. Allah, the Exalted, alone has this knowledge and He has granted it to mankind in the form of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This truth is obvious when one observes those who use the blessings they have been granted according to Islamic teachings and those who do not. Even though, in most cases, patients do not understand the science behind the medicines they are prescribed and therefore blindly trust their doctor, Allah, the Exalted, invites people to reflect on the teachings of Islam so that they can appreciate its positive effects on their lives. He does not expect people to blindly trust the teachings of Islam and instead He wants them to recognize its truthfulness from its clear proofs. But this requires a person to adopt an unbiased and open mind when approaching the teachings of Islam. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….”"

In addition, as Allah, the Exalted, alone controls the spiritual hearts of people, the abode of peace of mind, He alone decides who obtains it and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

And it is clear that Allah, the Exalted, will only give peace of mind to those who use the blessings He has granted them correctly.

Chapter 3 Alee Imran, verses 3-4:

“He has sent down upon you, the Book with purpose, confirming what was before it. And He revealed the Torah and the Gospel. Before, as guidance for the people. And He revealed the Criterion [i.e., the Quran]…”

The Holy Quran confirmed the correct teachings in the previous divine books and it corrected the teachings of the previous divine books which had been edited by people over time. The teachings of the previous divine books were edited so that the scholars could obtain worldly things, such as leadership and wealth. The Holy Quran cannot be edited, as Allah, the Exalted, has promised to safeguard it, which is another sign of its miraculous origin. Chapter 15 Al Hijr, verse 9:

"Indeed, it is We who sent down the message [i.e., the Quran], and indeed, We will be its guardian."

Even though it cannot be edited, none the less, it can be misinterpreted in order to achieve worldly things, such as leadership and wealth. One must avoid following the footsteps of the scholars from the people of the book as it only leads to trouble in both worlds. The very worldly things one obtains in this manner will become a source of stress, trouble and misery for them in both worlds. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has warned this person of Hell in a Hadith found in Sunan Ibn Majah, number 253. And as this person misguides others by misinterpreting the teachings of the Holy Quran, their sins will increase according to how many people follow their interpretations. This has been warned in a Hadith found in Jami At Tirmidhi, number 2674.

In addition, as the scholars from the people of the book recognized the Author of the Holy Quran as they were familiar with Him, and as they

recognized both the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him, as they had both been discussed within their divine scriptures, they had no reason to reject Islam. Chapter 6 Al An’am, verse 20:

“Those to whom We have given the Scripture recognize it [the Holy Quran] as they recognize their [own] sons…”

And chapter 2 Al Baqarah, verse 146:

“Those to whom We gave the Scripture know him [Prophet Muhammad, peace be upon him] as they know their own sons…”

The people of the book were jealous of the fact that the Holy Prophet Muhammad, peace and blessings be upon him, was a descendant of the Holy Prophet Ismaeel, peace be upon him, instead of being a descendant of his brother, the Holy Prophet Ishaaq, peace be upon him, as they were. As their whole religion had been adapted around the importance of lineage, which according to them gave them their superiority over the rest of mankind, they could not accept and follow a Holy Prophet, peace and blessings be upon him, who was from a different lineage. This would only destroy their superiority complex they had fabricated. In addition, they knew accepting Islam would mean they could no longer misinterpret their divine teachings in order to gain worldly things, such as leadership and wealth.

After establishing that no one has the right to be obeyed and worshipped other than Allah, the Exalted, and the fact that He granted mankind the perfect code of conduct so that they achieve peace of mind, Allah, the Exalted, then warns mankind the consequences of failing to follow this code of conduct. Chapter 3 Alee Imran, verse 4:

"…Indeed, those who disbelieve in the verses of Allāh will have a severe punishment…"

As discussed earlier, the one who fails to act on the Islamic code of conduct will misuse the blessings they have been granted. This will prevent them from obtaining a balanced mental and physical state and prevent them from correctly placing everything and everyone within their life. This attitude will also prevent them from preparing adequately for their accountability on Judgement Day. This attitude will therefore prevent them from obtaining peace of mind in both worlds, even if they experience moments of entertainment. Chapter 9 At Tawbah, verse 82:

"So let them laugh a little and [then] weep much as recompense for what they used to earn."

Chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

As Allah, the Exalted, controls all things, including the spiritual hearts of people, the abode of peace of mind, this outcome cannot be avoided for those who fail to use the blessings they have been granted correctly, according to Islamic teachings. Chapter 53 An Najm, verse 43:

"And that it is He who makes [one] laugh and weep."

And chapter 3 Alee Imran, verse 4:

"…and Allāh is Exalted in Might, the Owner of Retribution."

It is important to remember that when one misuses the blessings they have been granted, they will inevitably violate the rights of Allah, the Exalted, and people. As justice will be established on Judgement Day, the wrongdoer will be forced to hand over their good deeds to their victims and if necessary, the wrongdoer will take the sins of their victims. This may well cause the wrongdoer to be hurled into Hell. This has been warned in a Hadith found in Sahih Muslim, number 6579. Therefore, one must ensure they use the blessings they have been granted correctly so that they fulfil the rights of Allah, the Exalted, and people. As Allah, the Exalted, has power over all things and is All Knowing, being held accountable for one's deeds on Judgement Day is inescapable. Chapter 3 Alee Imran, verse 5:

"Indeed, from Allāh nothing is hidden in the earth nor in the heaven."

Therefore, one must use the blessings they have been granted correctly according to Islamic teachings, so that they achieve peace of mind and success in both worlds.

Allah, the Exalted, then explains another reality which should encourage people to sincerely obey Him. Chapter 3 Alee Imran, verse 6:

"It is He who forms you in the wombs however He wills. There is no deity except Him, the Exalted in Might, the Wise."

This refutes the concept of taking a human as a God, such as the Holy Prophet Eesa, peace be upon him. A divine being is not created, it is the one that creates. A divine being is not forced into a particular form by another entity. A human being has a beginning and end and is not self-sustaining. This clearly indicates that a human being can never be divine and is therefore not worthy of worship.

In addition, as Allah, the Exalted, created people and sustains them, He alone should be obeyed. It is extremely ungrateful for a person to ignore the One who created them from nothing and provided them with countless blessings. In addition, just like a person who owns an item can decide what to do with it and no one has the right to object to its owner's decision, a human being who has been created and sustained by Allah, the Exalted, and is therefore owned by Him, has no right to object to the commands and prohibitions of Allah, the Exalted. Ultimately, as the entire creation belongs to and is under the complete control and jurisdiction of Allah, the Exalted, a person has no choice but to comply with His rules. Just like a person will face trouble if they fail to comply with the rules set by the government in charge of a particular country, so will they face trouble in both worlds if they fail to comply with the rules of the Owner of the universe. A person may be able to leave a country if they are not pleased with its rules but they will not be able to escape to a place where the rules and jurisdiction of Allah, the Exalted, do not apply. A person may be able to change the rules of their society but they will never be able to change the rules of Allah, the Exalted. In addition, just like a person who owns a house decides the rules of the house, even if other people object to these rules, similarly, the universe belongs to Allah, the Exalted, and therefore, He alone decides the rules of this universe, whether people like these rules or not. Therefore, one must comply with these rules, for their own sake. The one who understands this

fact will comply with the rules of Allah, the Exalted, and strive to obey Him by using the blessings they have been granted in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. As indicated by verse 6, a person can either strive to learn the wisdoms behind the commands and prohibitions of Allah, the Exalted, so that they understand how they benefit them and the wider society and how they lead to peace of mind and body in both worlds or they can worship their desires and reject the teachings of Islam. Chapter 3 Alee Imran, verse 6:

“It is He who forms you in the wombs however He wills. There is no deity except Him, the Exalted in Might, the Wise.”

But the one who fails to comply with Islamic rules should prepare themselves to face the consequences of their choice in both worlds and no objections, protests or complaints will save them. Chapter 18 Al Kahf, verse 29:

“And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve." Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place.”

Chapter 3 – Alee Imran, Verses 7-9

هُوَ ٱلَّذِيٓ أَنزَلَ عَلَيۡكَ ٱلۡكِتَٰبَ مِنۡهُ ءَايَٰتٞ مُّحۡكَمَٰتٌ هُنَّ أُمُّ ٱلۡكِتَٰبِ وَأُخَرُ مُتَشَٰبِهَٰتٞۖ فَأَمَّا ٱلَّذِينَ فِي
قُلُوبِهِمۡ زَيۡغٞ فَيَتَّبِعُونَ مَا تَشَٰبَهَ مِنۡهُ ٱبۡتِغَآءَ ٱلۡفِتۡنَةِ وَٱبۡتِغَآءَ تَأۡوِيلِهِۦۖ وَمَا يَعۡلَمُ تَأۡوِيلَهُۥٓ إِلَّا ٱللَّهُۗ
وَٱلرَّٰسِخُونَ فِي ٱلۡعِلۡمِ يَقُولُونَ ءَامَنَّا بِهِۦ كُلّٞ مِّنۡ عِندِ رَبِّنَاۗ وَمَا يَذَّكَّرُ إِلَّآ أُوْلُواْ ٱلۡأَلۡبَٰبِ ٧

رَبَّنَا لَا تُزِغۡ قُلُوبَنَا بَعۡدَ إِذۡ هَدَيۡتَنَا وَهَبۡ لَنَا مِن لَّدُنكَ رَحۡمَةًۚ إِنَّكَ أَنتَ ٱلۡوَهَّابُ ٨

رَبَّنَآ إِنَّكَ جَامِعُ ٱلنَّاسِ لِيَوۡمٖ لَّا رَيۡبَ فِيهِۚ إِنَّ ٱللَّهَ لَا يُخۡلِفُ ٱلۡمِيعَادَ ٩

“It is He who has sent down to you, [Prophet Muhammad, peace and blessings be upon him], the Book; in it are verses [that are] precise - they are the foundation of the Book - and others unspecific. As for those in whose hearts is deviation [from truth], they will follow that of it which is unspecific, seeking discord and seeking an interpretation [suitable to them]. And no one knows its [true] interpretation except Allah. And those firm in knowledge say, "We believe in it. All [of it] is from our Lord." And no one will be reminded except those of understanding.

[Who say], "Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower.

Our Lord, surely You will gather the people for a Day about which there is no doubt. Indeed, Allah does not fail in His promise."”

Chapter 3 Alee Imran, verse 7:

"*It is He who has sent down to you, [Prophet Muhammad, peace and blessings be upon him], the Book…"*

This fact was very clear to both the people of the book living in Medina and to the non-muslims of Mecca. The scholars from the people of the book clearly recognized the truthfulness of Islam as they recognized the Author of the Holy Quran, Allah, the Exalted, as they were familiar with His speech which they studied in their divine scriptures. In addition, both the Holy Prophet Muhammad, peace and blessings be upon him, and the Holy Quran had been discussed in their divine scriptures. Chapter 6 Al An'am, verse 20:

"Those to whom We have given the Scripture recognize it [the Holy Quran] as they recognize their [own] sons…"

And chapter 2 Al Baqarah, verse 146:

"Those to whom We gave the Scripture know him [Prophet Muhammad, peace be upon him] as they know their own sons…"

As the non-muslims of Mecca were masters of the Arabic language they knew the Holy Quran were not the words of a created being. And as they had spent forty years with the Holy Prophet Muhammad, peace and blessings be upon him, prior to his announcement of Prophethood, they knew he was no liar. Chapter 10 Yunus, verse 16:

“…for I had remained among you a lifetime before it. Then will you not reason?"

Finally, both the people of the book and the non-muslims of Mecca knew the Holy Prophet Muhammad, peace and blessings be upon him, had not studied the previous divine scriptures and therefore it was impossible for him to fabricate the Holy Quran. Chapter 29 Al Ankabut, verse 48:

“And you did not recite before it any scripture, nor did you inscribe one with your right hand. Then [i.e., otherwise] the falsifiers would have had [cause for] doubt.”

Chapter 3 Alee Imran, verse 7:

"*It is He who has sent down to you, [Prophet Muhammad, peace and blessings be upon him], the Book…"*

One must always remember that the purpose of the Holy Quran is to guide mankind. This guidance is not possible without understanding and acting on it. Therefore, one must strive to recite the Holy Quran, understand and act on it if they desire to correctly benefit from its guidance, so that they use all the blessings they have been granted correctly. This will ensure they obtain a balanced mental and physical state and it will ensure they correctly place everyone and everything within their life while adequately preparing for their accountability in the hereafter. This therefore leads to peace of mind in both worlds.

As the Holy Quran is a guidance for the entire mankind and is not only reserved for scholars, fulfilling the different aspects of the Holy Quran as discussed earlier is easily achievable by everyone. Chapter 3 Alee Imran, verse 7:

"It is He who has sent down to you, the Book; in it are verses [that are] precise - they are the foundation of the Book…"

And chapter 2 Al Baqarah, verse 185:

“The month of Ramaḍān [is that] in which was revealed the Qur’ān, a guidance for the people and clear proofs of guidance and criterion…”

The precise and clear verses mentioned here are those verses which are presented in clear and straight-forward language and whose meaning cannot be realistically misinterpreted. These verses form the foundation core of the Holy Quran. They are the verses which fulfil the purpose for which the Holy Quran was revealed. They contain clear admonition and instruction as well as the refutation of misguided beliefs and practices. They also contain the fundamentals of the true faith. Teachings relating to belief, worship and good character as well as duties and prohibitions. These are the verses which will guide the truth-seeker to success in both worlds.

Only certain parts of Islam, such as jurisprudence issues, require deeper understanding and background knowledge, such as knowledge of the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, in order to derive the correct ruling. In these cases, one should turn to a reliable scholar in order to obtain right guidance in their affairs. Chapter 3 Alee Imran, verse 7:

“…the Book; in it are verses [that are] precise - they are the foundation of the Book - and others unspecific…”

The unspecific verses possess a degree of ambiguity and they therefore can be realistically misinterpreted. But these verses do not form the core of Islam and one does not need to pursue their interpretations in order to sincerely obey Allah, the Exalted. Instead they must be believed in and looked at in light of the clear and precise verses, even if the actual meaning of the unclear verses are not obvious.

Therefore, some verses have been made clear in the Holy Quran others are less clear meaning, they are open to multiple interpretations. Some of these less clear verses can be understood by those who possess deep Islamic knowledge and others cannot be understood, such as those which mention certain divine attributes of Allah, the Exalted. One of the wisdoms behind the last type of verses is to test who would believe in something they do not understand and who will misinterpret them thereby seeking to fulfil their own desires. The one who approaches the Holy Quran in the correct way will strive to learn, understand and act on what is clear and those things which have been clarified by those who possess deep knowledge and simply believe in the verses which cannot be understood.

One should therefore avoid delving into these unspecific parts of the Holy Quran without the correct background knowledge otherwise they will derive the incorrect conclusion. But those whose spiritual hearts are corrupt will pursue these unspecific verses of the Holy Quran in order to interpret them in a way which suits their desires. Chapter 3 Alee Imran, verse 7:

“…As for those in whose hearts is deviation [from truth], they will follow that of it which is unspecific, seeking discord and seeking an interpretation [suitable to them]…”

One must avoid intentionally misinterpreting the teachings of Islam, just like the scholars from the people of the book did, as it leads to trouble in both worlds. The worldly things one obtains by doing so, such as wealth and leadership, will become a source of stress, trouble and misery for them in both worlds. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has warned this person of Hell in a Hadith found in Sunan Ibn Majah, number 253.

As discussed earlier, a muslim must understand and act on the precise and straightforward verses of the Holy Quran and seek the interpretation of the unspecific verses from scholars, when it is necessary. And the scholars should strive to correctly interpret the teachings of Islam to the best of their ability while acknowledging their lack of knowledge and understanding and admitting their interpretation is open to debate and constructive criticism. Chapter 3 Alee Imran, verses 7-8:

“…As for those in whose hearts is deviation [from truth], they will follow that of it which is unspecific, seeking discord and seeking an interpretation [suitable to them]. And no one knows its [true] interpretation except Allāh. And those firm in knowledge say, "We believe in it. All [of it] is from our Lord." And no one will be reminded except those of understanding.”

This indicates that the one who understands and accepts the limitations of their knowledge is the one who is truly knowledgeable. Whereas, the ignorant person believes they are fully knowledgeable. It is therefore vital for a seeker of knowledge to adopt humility and understand and accept their limitations as this will prevent them from adopting pride.

Chapter 3 Alee Imran, verse 8:

"*[Who say], "Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower.""*

This supplication reminds muslims that there is no such thing as becoming infallible, as only Holy Prophets, peace be upon them, are completely protected from misguidance. Therefore, irrespective of how much knowledge one possesses, they can still become misguided. Therefore, one must be on guard at all times by remaining firm on the sincere obedience of Allah, the Exalted, This involves using the blessings they have been granted correctly as outlined in Islamic teachings. They must avoid a lazy attitude and never believe they have performed enough good deeds, as they do not know which good deeds have been accepted by Allah, the Exalted, and which ones have been rejected because of some error on their part. They must avoid excessively acting on religious concessions and instead strive to obey Allah, the Exalted, to the best of the ability until death takes them. Chapter 15 Al Hijr, verse 99:

“And worship your Lord until there comes to you the certainty [i.e., death].”

And chapter 41 Fussilat, verse 30:

“Indeed, those who have said, "Our Lord is Allāh" and then remained on a right course - the angels will descend upon them, [saying], "Do not fear and do not grieve but receive good tidings of Paradise, which you were promised.”

Therefore, this eliminates the foolish misconception of believing one can achieve success and the closeness of Allah, the Exalted, while failing to sincerely obey Him.

Chapter 3 Alee Imran, verse 8:

“*[Who say], "Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower.””*

This also indicates that verbally declaring faith in Islam is not enough to achieve success and peace of mind. One must support their verbal declaration of faith with good actions in order to remain rightly guided. This is because faith is like a plant which must be nourished with good actions in order to flourish. The same way a plant will die if it fails to obtain nourishment, such as sunlight, the faith of a person will not flourish and is in danger of dying if it is not nourished with good actions. This involves using the blessings one has been granted correctly, as outlined in Islamic teachings.

Chapter 3 Alee Imran, verse 8:

"…Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower."

This also reminds muslims that the inspiration, ability, opportunity and knowledge to obey Allah, the Exalted, all come from Him. Therefore, one must never become proud of their good deeds or some worldly status they possess and assume forgiveness and mercy is guaranteed for them in both worlds. Instead, one must constantly search for the mercy and forgiveness of Allah, the Exalted, by striving hard to use the blessings they have been granted in ways pleasing to Him, as outlined in Islamic teachings and sincerely repent whenever they happen to commit a sin, as no one is perfect. Sincere repentance involves feeling guilty, seeking the forgiveness of Allah, the Exalted, and anyone who has been wronged, as long as this

will not lead to further trouble. One must sincerely promise to avoid committing the same or similar sin again and make up for any rights which have been violated in respect to Allah, the Exalted, and people. The one who behaves in this manner will obtain the forgiveness and mercy of Allah, the Exalted, in both worlds, which in turn leads to peace of mind and success in both worlds.

In addition, generally speaking, the one who desires mercy from Allah, the Exalted, should show mercy to the creation. This has been indicated in a Hadith found in Sunan Abu Dawud, number 4941. This is because Allah, the Exalted, treats people according to how they treat other people.

The next part of the supplication indicates that one will remain firm on the correct path and attitude when they constantly remember their accountability on the Day of Judgement. The one who remembers they will be held accountable for every intention, word and action will strive to correct them at all times so that they achieve peace of mind in both worlds. Chapter 3 Alee Imran, verse 9:

"Our Lord, surely You will gather the people for a Day about which there is no doubt. Indeed, Allāh does not fail in His promise."

Denying the possibility of humans being resurrected on the Day of Judgement is a strange claim when there are many examples of

resurrection which occur throughout the days, months and years. For example, Allah, the Exalted, uses rain to give life to a dead barren land and causes a dead seed to burst forth alive in order to provide for the creation. Similarly, Allah, the Exalted, can and will give life to the dead seed named human, who is buried in the Earth, like the dead seed which sprouts to life. The changing of the seasons clearly show the resurrection. For example, during winter, the leaves of trees die and fall off and the tree appears lifeless. But during other seasons, the leaves grow once again and the tree appears full of life. The sleep wake cycle of all creatures is another example of resurrection. Sleep is the sister of death, as the senses of the sleeper are cut off. Allah, the Exalted, then returns a person's soul to them if they are destined to live on thereby giving life to the sleeping person once again. Chapter 39 Az Zumar, verse 42:

"Allāh takes the souls at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for which He has decreed death and releases the others for a specified term. Indeed in that are signs for a people who give thought."

Logically speaking, the Day of Judgement is something which must occur. If one observes the universe they will notice many examples of balance. For example, the Earth is at a perfect and balanced distance from the Sun. If the Earth was slightly closer or further away from the Sun it would not be inhabitable. Similarly, the water cycle, which involves the evaporation of water from the ocean into the atmosphere which is then condensed in order to produce rain, is perfectly balanced so that the creation can continue living on Earth. The ground was created in a balanced way so that the weak branches and shoots of seeds can penetrate through it in order to provide crops for the creation yet the same ground is tough enough to

withstand heavy buildings being built on top of it. There are many such examples that not only clearly indicate a Creator but also balance. But there is one major thing in this world which is clearly unbalanced namely, the actions of mankind. One often observes oppressive and tyrannical people who escape punishment in this world. Conversely, there are countless people who are oppressed by others and face other difficulties yet do not receive their full reward for their patience. Many Muslims who sincerely obey Allah, the Exalted, often face many difficulties in this world and only receive a small share in reward whereas those who openly disobey Allah, the Exalted, enjoy the luxuries of this world and only face some problems. Just like Allah, the Exalted, has set up a balance in all His creations the reward and punishment of actions must also be balanced. But this obviously does not occur in this world so therefore it must occur in another time namely, the Day of Recompense i.e. the Day of Judgment.

Allah, the Exalted, could reward and punish fully in this world. But one of the wisdoms behind not fully punishing in this world is that Allah, the Exalted, gives opportunity after opportunity to them so that they sincerely repent and correct their behaviour. He does not fully reward Muslims in this world as this world is not Paradise. In addition, believing in the unseen namely, the full reward waiting for a Muslim in the next world, is an important aspect of faith. In fact belief in the unseen is what makes faith special. Believing in something which can be perceived through the five senses, such as receiving full reward in this world, would not be so special.

Having fear of full punishment and hope in receiving full reward in the hereafter will encourage one to abstain from sins and perform righteous deeds.

In order for the Day of Recompense to commence this material world must end. This is because punishment and reward can only be given once everyone's actions terminate. Therefore, the Day of Recompense cannot take place until the actions of people have been concluded. This indicates that the material world must end, sooner or later.

When one reflects on this discussion it will strengthen their faith in the Day of Judgement thereby encouraging them to prepare for it by fulfilling the commands of Allah, the Exalted, refraining from His prohibitions and by facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 45 Al Jathiyah, verse 22:

"For Allah created the heavens and the earth for a purpose, so that every soul may be paid back for what it has committed. And none will be wronged."

Chapter 3 Alee Imran, verse 9:

"Our Lord, surely You will gather the people for a Day about which there is no doubt. Indeed, Allāh does not fail in His promise."

Generally speaking, Allah, the Exalted, has made it clear that those who sincerely obey Him, by using the blessings they have been granted correctly as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, will achieve peace of mind in both worlds. This is because this leads to a balanced mental and physical state and ensures one correctly places everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. As Allah, the Exalted, alone knows all things, He alone can provide the perfect code of conduct which can lead to this outcome. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Whereas, due to a lack of knowledge and experience, short sightedness and biases, all man-made codes of conduct will never lead a person to peace of mind in both worlds, even if they experience moments of entertainment and possess many worldly luxuries. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

Chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

Therefore, a person must accept and act on Islamic teachings for their own sake, even if it contradicts their desires. They must behave as a wise patient who accepts and acts on the medical advice of their doctor knowing it is best for them, even though they are prescribed bitter medicines and a strict diet plan. The same way this wise patient will achieve good mental and physical health, so will the person who accepts and acts on Islamic teachings. Even though, in most cases, patients do not understand the science behind the medicines they are prescribed and therefore blindly trust their doctor, Allah, the Exalted, invites people to reflect on the teachings of Islam so that they can appreciate its positive effects on their lives. He does not expect people to blindly trust the teachings of Islam and instead He wants them to recognize its truthfulness from its clear proofs. But this requires a person to adopt an unbiased and open mind when approaching the teachings of Islam. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….””

In addition, as Allah, the Exalted, alone controls the spiritual hearts of people, the abode of peace of mind, He alone decides who obtains it and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

And it is clear that Allah, the Exalted, will only give peace of mind to those who use the blessings He has granted them correctly.

Chapter 3 – Alee Imran, Verses 10-13

إِنَّ ٱلَّذِينَ كَفَرُوا۟ لَن تُغْنِىَ عَنْهُمْ أَمْوَٰلُهُمْ وَلَآ أَوْلَٰدُهُم مِّنَ ٱللَّهِ شَيْـًٔا وَأُو۟لَٰٓئِكَ هُمْ وَقُودُ
ٱلنَّارِ ﴿١٠﴾

كَدَأْبِ ءَالِ فِرْعَوْنَ وَٱلَّذِينَ مِن قَبْلِهِمْ كَذَّبُوا۟ بِـَٔايَٰتِنَا فَأَخَذَهُمُ ٱللَّهُ بِذُنُوبِهِمْ وَٱللَّهُ شَدِيدُ ٱلْعِقَابِ
﴿١١﴾

قُل لِّلَّذِينَ كَفَرُوا۟ سَتُغْلَبُونَ وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ وَبِئْسَ ٱلْمِهَادُ ﴿١٢﴾

قَدْ كَانَ لَكُمْ ءَايَةٌ فِى فِئَتَيْنِ ٱلْتَقَتَا فِئَةٌ تُقَٰتِلُ فِى سَبِيلِ ٱللَّهِ وَأُخْرَىٰ كَافِرَةٌ
يَرَوْنَهُم مِّثْلَيْهِمْ رَأْىَ ٱلْعَيْنِ وَٱللَّهُ يُؤَيِّدُ بِنَصْرِهِۦ مَن يَشَآءُ إِنَّ فِى ذَٰلِكَ لَعِبْرَةً
لِّأُو۟لِى ٱلْأَبْصَٰرِ ﴿١٣﴾

“Indeed, those who disbelieve - never will their assets or their children avail them against Allah at all. And it is they who are fuel for the Fire.

[Theirs is] like the custom of the people of Pharaoh and those before them. They denied Our signs, so Allah seized them for their sins. And Allah is severe in penalty.

Say to those who disbelieve, "You will be overcome and gathered together to Hell, and wretched is the resting place."

Already there has been for you a sign in the two armies which met [in combat at Badr] - one fighting in the cause of Allah and another of disbelievers. They [the disbelievers] saw them [the Muslims to be] twice

their [own] number by [their] eyesight. But Allah supports with His victory whom He wills. Indeed in that is a lesson for those of vision."

The major reason why people reject the truthfulness of Islam is due to their love for fulfilling their worldly desires. As Islam teaches people to use the blessings they have been granted correctly as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, Islam directly challenges their desires and as a result they reject it. But one must always remember that the ultimate aim of fulfilling one's desires in this world is to achieve peace of mind. And peace of mind is only achievable when one uses the blessings they have been granted correctly so that they achieve a balanced mental and physical state and when they correctly place everything and everyone with their life. No man-made code of conduct can achieve this outcome due to a lack of knowledge and experience, short sightedness and biases. This is obvious when one observes those who misuse the blessings they have been granted and how they lead miserable lives even though they experience moments of entertainment and possess many worldly luxuries. Chapter 9 At Tawbah, verse 82:

"So let them laugh a little and [then] weep much as recompense for what they used to earn."

The only One who has the knowledge to provide a perfect code of conduct which leads to peace of mind is Allah, the Exalted. And He has granted this perfect code of conduct to mankind in the form of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Therefore, controlling one's desires is a small price to pay to achieve peace of mind and body, just like a person controls their diet to achieve good physical health. Whereas, life becomes a dark prison for the one who fails to obtain peace of mind, even if they fulfil all their desires.

In addition, as Allah, the Exalted, has power over all things, including the spiritual hearts of people, the abode of peace of mind, He alone decides who obtains peace of mind and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

And it is clear that Allah, the Exalted, will only give peace of mind to those who use the blessings He has granted them correctly. Chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

And chapter 3 Alee Imran, verse 10:

“*Indeed, those who disbelieve - never will their assets or their children avail them against Allah at all…”*

Therefore, a person must accept and act on Islamic teachings for their own sake, even if it contradicts their desires. They must behave as a wise patient who accepts and acts on the medical advice of their doctor knowing it is best for them, even though they are prescribed bitter medicines and a strict diet plan. The same way this wise patient will achieve good mental and physical health, so will the person who accepts and acts on Islamic teachings. Even though, in most cases, patients do not understand the science behind the medicines they are prescribed and therefore blindly trust their doctor, Allah, the Exalted, invites people to reflect on the teachings of Islam so that they can appreciate its positive effects on their lives. He does not expect people to blindly trust the teachings of Islam and instead He wants them to recognize its truthfulness from its clear proofs. But this requires a person to adopt an unbiased and open mind when approaching the teachings of Islam. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….""

But those who refuse to accept and act on the clear proofs of Islam so that they achieve peace of mind in both worlds will find that the worldly things they obtain through disobeying Allah, the Exalted, will become a source of stress, anxiety and misery for them in both worlds, even if they experience moments of entertainment. This is quite obvious when one observes those

who misuse the blessings they have been granted. Chapter 3 Alee Imran, verse 10:

"*Indeed, those who disbelieve - never will their assets or their children avail them against Allah at all…"*

If one persists on this attitude then they will not obtain peace of mind in this world and they fail to prepare adequately for their accountability in the hereafter. They therefore will experience a life of misery in this world and a life of misery in the next. Chapter 3 Alee Imran, verse 10:

"…And it is they who are fuel for the Fire."

This outcome can be avoided when one simply observes history and the people in their own time who misuse the blessings they have been granted and how as a result they are prevented from obtaining peace of mind. Chapter 3 Alee Imran, verse 11:

"[Theirs is] like the custom of the people of Pharaoh and those before them. They denied Our signs, so Allāh seized them for their sins. And Allāh is severe in penalty."

Islam consists of signs found within the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, which indicate the importance of obeying Allah, the Exalted, and the signs within the universe, such as the fate of the previous generations. It is important for a person to appreciate both signs in order to adopt the correct attitude so that they achieve peace of mind in both worlds. Therefore, one should adopt an observant attitude whereby they observe the decisions of other people and the consequences of their choices. This will encourage them to avoid making the wrong choices and to instead choose the right path in life so that they achieve peace of mind in both worlds. But those who fail to use their perception correctly will not learn from history or from the people around them. Instead, they will blindly follow misguided people by rejecting the truth of Islam for the sake of fulfilling their worldly desires. They fail to understand that if they choose the same path as the misguided people before them, they will suffer the same fate as they did in both worlds. Chapter 3 Alee Imran, verse 12:

“Say to those who disbelieve, "You will be overcome and gathered together to Hell, and wretched is the resting place."”

Ultimately, as the entire creation belongs to and is under the complete control and jurisdiction of Allah, the Exalted, a person has no choice but to comply with His rules. Just like a person will face trouble if they fail to comply with the rules set by the government in charge of a particular country, so will they face trouble in both worlds if they fail to comply with the rules of the Owner of the universe. A person may be able to leave a

country if they are not pleased with its rules but they will not be able to escape to a place where the rules and jurisdiction of Allah, the Exalted, do not apply. A person may be able to change the rules of their society but they will never be able to change the rules of Allah, the Exalted. In addition, just like a person who owns a house decides the rules of the house, even if other people object to these rules, similarly, the universe belongs to Allah, the Exalted, and therefore, He alone decides the rules of this universe, whether people like these rules or not. Therefore, one must comply with these rules, for their own sake. The one who understands this fact will comply with the rules of Allah, the Exalted, and strive to obey Him by using the blessings they have been granted in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. A person can either strive to learn the wisdoms behind the commands and prohibitions of Allah, the Exalted, so that they understand how they benefit them and the wider society and how they lead to peace of mind and body in both worlds or they can worship their desires and reject the teachings of Islam. But the one who fails to comply with Islamic rules should prepare themselves to face the consequences of their choice in both worlds and no objections, protests or complaints will save them. Chapter 18 Al Kahf, verse 29:

“And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve." Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place.”

Allah, the Exalted, then discusses the Battle of Badr, which was the first major battle between the muslims and the non-muslims of Mecca. Chapter 3 Alee Imran, verse 13:

“Already there has been for you a sign in the two armies which met [in combat at Badr] - one fighting in the cause of Allāh and another of disbelievers. They saw them [to be] twice their [own] number by [their] eyesight. But Allāh supports with His victory whom He wills. Indeed in that is a lesson for those of vision.”

In the second year after the Holy Prophet Muhammad, peace and blessings be upon him, migrated to Medina the first battle of Islam, the Battle of Badr, took place. On the way to raiding a caravan of the non-Muslims of Mecca, the Holy Prophet Muhammad, peace and blessings be upon him, was informed that the non-Muslim leaders of Mecca had organized an army to confront the Muslims. Allah, the Exalted, initially showed the Companions, may Allah be pleased with them, to be few in the sight of the non-Muslims so that the battle would take place and so that the truth could prevail over falsehood. But once the battle commenced Allah, the Exalted, showed the Companions, may Allah be pleased with them, to be twice the number of the non-Muslims in order to strike fear in their hearts thereby giving aid to the Holy Prophet Muhammad, peace and blessings be upon him, and his Companions, may Allah be pleased with them. Chapter 8 Al Anfal, verse 44:

“And [remember] when He showed them to you, when you met, as few in your eyes, and He made you [appear] as few in their eyes so that Allah might accomplish a matter already destined…”

And chapter 3 Alee Imran, verse 13:

“Already there has been for you a sign in the two armies which met [in combat at Badr] - one fighting in the cause of Allah and another of disbelievers. They saw them [to be] twice their [own] number by [their] eyesight. But Allah supports with His victory whom He wills. Indeed in that is a lesson for those of vision.”

This has been discussed in Imam Ibn Kathir’s, the Life of the Prophet, Volume 2, Page 269.

As mentioned earlier, one must adopt an observant mentality whereby they learn from the events of the past as well as from the people around them, so that they choose the right path in life and avoid making the same mistakes other people have made which deprived them of peace of mind, such as pursuing the pleasure of people over the pleasure of Allah, the Exalted, and misusing the blessings they had been granted. Allah, the Exalted, makes it clear that as long as one remains firm on His obedience, He will ensure they overcome every situation they face so that they obtain peace of mind and success in both worlds. Chapter 65 At Talaq, verse 2:

“…And whoever fears Allah - He will make for him a way out”

But it is important to note that this success is not according to the desires of people. It is always according to the infinite knowledge and wisdom of Allah, the Exalted. Therefore, this success occurs according to when it is best for people and in a way which is best for them, even if this is not obvious to them. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

One must therefore remain firm on the obedience of Allah, the Exalted, at all times, knowing they will be granted peace of mind and success in both worlds, one way or another and whether this is obvious to them or not. This obedience involves using the blessings they have been granted correctly, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely

give them their reward [in the Hereafter] according to the best of what they used to do."

Chapter 3 – Alee Imran, Verses 14-17

زُيِّنَ لِلنَّاسِ حُبُّ ٱلشَّهَوَٰتِ مِنَ ٱلنِّسَآءِ وَٱلْبَنِينَ وَٱلْقَنَٰطِيرِ ٱلْمُقَنطَرَةِ مِنَ ٱلذَّهَبِ
وَٱلْفِضَّةِ وَٱلْخَيْلِ ٱلْمُسَوَّمَةِ وَٱلْأَنْعَٰمِ وَٱلْحَرْثِ ذَٰلِكَ مَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا وَٱللَّهُ
عِندَهُۥ حُسْنُ ٱلْمَـَٔابِ ١٤

۞ قُلْ أَؤُنَبِّئُكُم بِخَيْرٍ مِّن ذَٰلِكُمْ لِلَّذِينَ ٱتَّقَوْا۟ عِندَ رَبِّهِمْ جَنَّٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ
خَٰلِدِينَ فِيهَا وَأَزْوَٰجٌ مُّطَهَّرَةٌ وَرِضْوَٰنٌ مِّنَ ٱللَّهِ وَٱللَّهُ بَصِيرٌۢ بِٱلْعِبَادِ ١٥

ٱلَّذِينَ يَقُولُونَ رَبَّنَآ إِنَّنَآ ءَامَنَّا فَٱغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ ٱلنَّارِ ١٦

ٱلصَّٰبِرِينَ وَٱلصَّٰدِقِينَ وَٱلْقَٰنِتِينَ وَٱلْمُنفِقِينَ وَٱلْمُسْتَغْفِرِينَ بِٱلْأَسْحَارِ ١٧

“Beautified for people is the love of that which they desire - of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land. That is the enjoyment of worldly life, but Allah has with Him the best return.

Say, "Shall I inform you of [something] better than that? For those who fear Allah will be gardens in the presence of their Lord beneath which rivers flow, wherein they abide eternally, and purified spouses and approval from Allah. And Allah is Seeing of [His] servants.”

Those who say, "Our Lord, indeed we have believed, so forgive us our sins and protect us from the punishment of the Fire."

The patient, the true, the obedient, those who spend [in the way of Allah], and those who seek forgiveness before dawn."

Life in this world is a test which involves whether or not people will use the blessings they have been granted correctly, according to Islamic teachings. Chapter 67 Al Mulk, verse 2:

“[He] who created death and life to test you [as to] which of you is better in deed…”

And chapter 3 Alee Imran, verse 14:

“Beautified for people is the love of that which they desire - of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land…”

The one who understands this test will therefore strive to use the blessings they have been granted correctly according to Islamic teachings so that they achieve peace of mind in both worlds. This is because this attitude will cause one to achieve a balanced mental and physical state and correctly place everything and everyone mentioned in verse 14 within their life, while adequately preparing for their accountability on Judgement Day. This attitude therefore leads to peace of mind in both worlds. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

It is important to note that as Allah, the Exalted, alone knows all things, He alone can provide the best code of conduct which leads to this outcome. All man-made codes of conduct and ways of life will never achieve this outcome due to a lack of knowledge and experience, short sightedness and biases. The one who therefore adopts a way of life different from Islam will inevitably misuse the blessings they have been granted and misplace everyone and everything within their life and fail to prepare adequately for their accountability on Judgement Day. This will cause them to lead a life full of stress, difficulties and trouble, even if they experience moments of entertainment and possess worldly luxuries. Chapter 9 At Tawbah, verse 82:

"So let them laugh a little and [then] weep much as recompense for what they used to earn."

And chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day

of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

The difference between the two ways of life is quite obvious when one observes those who act on Islamic teachings and those who do not. Therefore, a person must accept and act on Islamic teachings for their own sake, even if it contradicts their desires. They must behave as a wise patient who accepts and acts on the medical advice of their doctor knowing it is best for them, even though they are prescribed bitter medicines and a strict diet plan. The same way this wise patient will achieve good mental and physical health, so will the person who accepts and acts on Islamic teachings. Even though, in most cases, patients do not understand the science behind the medicines they are prescribed and therefore blindly trust their doctor, Allah, the Exalted, invites people to reflect on the teachings of Islam so that they can appreciate its positive effects on their lives. He does not expect people to blindly trust the teachings of Islam and instead He wants them to recognize its truthfulness from its clear proofs. But this requires a person to adopt an unbiased and open mind when approaching the teachings of Islam. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….”"

In addition, as Allah, the Exalted, alone controls the spiritual hearts of people, the abode of peace of mind, He alone decides who obtains it and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

Therefore, the one who desires to achieve peace of mind and success in both worlds must use the blessings they have been granted correctly as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This is the outcome of fearing Allah, the Exalted, and fearing one’s accountability in the hereafter. It is important to note that achieving this peace of mind in both worlds has nothing to do with possessing many worldly things, rather, it is rooted in how one uses the things they have been granted, even if they possess only a few worldly things. Chapter 3 Alee Imran, verses 14-15:

“Beautified for people is the love of that which they desire - of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land. That is the enjoyment of worldly life, but Allāh has with Him the best return. Say, "Shall I inform you of [something] better than that? For those who fear Allāh will be gardens in the presence of their Lord beneath which rivers flow, wherein they abide eternally, and purified spouses and approval from Allāh…"”

The other thing to note is that one will only obtain the approval of Allah, the Exalted, when they approve His decisions and decrees in respect to them and their loved ones. Chapter 89 Al Fajr, verses 27-30:

“[To the righteous it will be said], "O reassured soul. Return to your Lord, well-pleased and pleasing [to Him]. And enter among My [righteous] servants. And enter My Paradise."”

Therefore, one must remember that Allah, the Exalted, always decrees what is best for everyone involved, even if this is not obvious to them. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

Remembering this fact will aid one in remaining firm on the obedience of Allah, the Exalted, which involves using the blessings they have been granted correctly as outlined in Islamic teachings. Adopting this attitude in both times of ease and difficulty is also a part of the test of living in this world.

Chapter 3 Alee Imran, verses 14-15:

“Beautified for people is the love of that which they desire - of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land. That is the enjoyment of worldly life, but Allāh has with Him the best return. Say, "Shall I inform you of [something] better than that? For those who fear Allāh will be gardens in the presence of their Lord beneath which rivers flow, wherein they abide eternally, and purified spouses and approval from Allāh…"”

These things have been beautified in the eyes of people by different sources. Allah, the Exalted, beautifies these things in a way which encourages people to use them in the correct way so that they achieve peace of mind in both worlds. For example, the opposite gender has been beautified for people as well as having children so that people obtain these things through lawful means and manage and raise their family correctly so that they become a source of goodness for them in both worlds. Chapter 25 Al Furqan, verse 74:

“And those who say, "Our Lord, grant us from among our wives and offspring comfort to our eyes…"”

The same things mentioned in the main verses under discussion have also been beautified by other sources, such as the Devil, society, social media, fashion and culture. But in these cases, the beautification process encourages people to obtain these things through unlawful means, which in

turn becomes a source of stress and difficulties for a person in both worlds. Therefore, one must only approach the things mentioned in the main verses under discussion according to the teachings of Islam so that they become a source of comfort and peace for them in both worlds.

One must remember that whether they choose to pass the test of life in this world or not, they will be held accountable for their choice in both worlds as no one can escape the knowledge and control of Allah, the Exalted. Chapter 3 Alee Imran, verse 15:

"…And Allāh is Seeing of [His] servants."

Being held accountable in the hereafter is obvious whereas, being held accountable in this world is often subtle. The one who misuses the blessings they have been granted will find that the worldly things they obtain through disobeying Allah, the Exalted, will become a source of stress, misery and trouble for them in both worlds, even if they have moments of entertainment. This outcome is quite obvious when one observes the rich and how they are drowned in mental disorders, such as depression, substance addiction and suicidal tendencies, even though they enjoy worldly luxuries.

Allah, the Exalted, then mentions the characteristics of those who strive to pass the test of life in this world so that muslims can adopt their attitude and behaviour. Chapter 3 Alee Imran, verse 16:

“Those who say, "Our Lord, indeed we have believed, so forgive us our sins and protect us from the punishment of the Fire."”

As discussed earlier, adopting the right attitude in life is a practical thing, which involves using the blessings one has been granted correctly as outlined in Islamic teachings. Therefore, the belief mentioned in this verse indicates the importance of supporting one’s verbal declaration of faith with actions. This is further supported by the next verse. Failing to do so is nothing but wishful thinking, which has no value in Islam. Wishful thinking involves persisting on the disobedience of Allah, the Exalted, which involves misusing the blessings one has been granted, while expecting mercy, protection and forgiveness in both worlds. Whereas, hope in Allah, the Exalted, involves sincerely obeying Him and sincerely repenting whenever one happens to commit a sin and then expecting the mercy, protection and forgiveness of Allah, the Exalted, in both worlds. The difference between hope and wishful thinking has been explained in this manner in a Hadith found in Jami At Tirmidhi, number 2459. Generally speaking, sincere repentance involves feeling guilty, seeking the forgiveness of Allah, the Exalted, and anyone who has been wronged, as long as this will not lead to further trouble. One must sincerely promise to avoid committing the same or similar sin again and make up for any rights which have been violated in respect to Allah, the Exalted, and people. It is important to remember that faith is a like plant which requires acts of obedience to flourish. Just like a plant which fails to obtain nourishment, such as sunlight, will not flourish and will eventually die, so will the faith of a

person fail to flourish and is in danger of death if it is not nourished with acts of obedience. Some of these acts of obedience are then mentioned in the next verse. Chapter 3 Alee Imran, verse 17:

"The patient…"

Patience is when one avoids complaining about their difficulty through their actions or speech and maintains their sincere obedience of Allah, the Exalted, throughout their ordeal. This obedience involves using the blessings they have been granted in ways pleasing to Him as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The root of becoming patient is learning and acting on Islamic knowledge. The more one learns and acts on Islamic knowledge, the more they will understand that everything which Allah, the Exalted, chooses is best for everyone involved, even if this is not obvious to them, as the difficulties they face have wisdoms behind them which are hidden from them. For example, there are many such events discussed within Islamic teachings, such as the story of the Holy Prophet Yusuf, peace be upon him, who was separated from his parents at a young age by his brothers, abandoned in a dark and deep well, sold as a child slave and wrongfully thrown into prison. But each of these events allowed him to learn certain lessons which prepared him for saving the population of Egypt from a huge famine. If he did not endure the difficulties he faced he would not have been in a position to save millions of lives. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

Believing in these wisdoms and therefore, maintaining one’s obedience to Allah, the Exalted, is therefore a part of one’s faith. It is easy to believe in Allah, the Exalted, and praise Him during times of ease but the real test is when one faces difficulties and still obeys and praises Him.

Studying Islamic teachings also helps one to compare their difficulties to other people, who were more beloved to Allah, the Exalted, and endured greater difficulties. This comparison helps one to belittle their own difficulty which in turn aids them in remaining patient. This can also be achieved when one observes other people within their time period who are facing greater difficulties than them.

Islamic teachings also allows one to understand the importance of destiny and how every event they will face in their life, whether times of ease or difficulties, is inevitable. Complaining about something inevitable and inescapable will not result in any good. A person will only lose out on the countless reward they could obtain by remaining patient on the inescapable difficulty they are destined to face. Chapter 39 Az Zumar, verse 10:

“…the patient will be given their reward without account [i.e., limit]."

A person therefore has a choice between facing an inescapable event with patience and gain an uncountable reward or facing an inescapable event with impatience and lose the reward they should have obtained. Either way they will face the inescapable event, so it makes sense to gain benefit from it in both worlds. Chapter 57 Al Hadid, verses 22-23:

“No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being - indeed that, for Allāh, is easy. In order that you not despair over what has eluded you…”

Studying Islamic teachings also causes one to understand that the things they desire in this world are not necessarily best for them. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

Each person has many examples within their life of this truth. There are plenty of things a person desires believing it is best for them, only for those things to become a source of stress for them. And there are plenty of things a person dislikes believing it is bad for them, only for those things to become a source of goodness for them. The one who understands this will be less impatient when dealing with situations which contradict their

desires, as they understand facing the situation is best for them, even if this is not obvious to them.

In addition, just like gold is purified through heat, similarly, people obtain mental strength through facing difficulties. Those who are accustomed to an easy life, often experience mental breakdowns when facing standard and even small difficulties, such as marriage problems. Through tests, Allah, the Exalted, toughens the mental state of a muslim so that they face future difficulties with ease.

As taught by Islam, patience is required in all situations, even times of ease. In times of ease, a person must adopt patience in order to prevent themself from misusing the blessing they have been granted, such as good health or a rise in their salary.

There are many more wisdoms behind facing difficulties in this world which have been discussed within Islamic teachings. Therefore, it is vital for muslims to study, learn and act on them so that they adopt patience in every situation so that they obtain a countless reward in both worlds. A person must remain patient through every situation, just like a wise patient accepts and acts on the medical advice of their doctor knowing it is best for them, despite the fact they are prescribed bitter medicines and a strict diet plan.

Patience does not mean a person becomes inactive. An aspect of patience is dealing with the situation and attempting to correct it according to the teachings of Islam. For example, a wife who is being abused by her husband should take steps to protect herself and her children, such as separating from her husband. Behaving in this manner does not contradict patience while becoming inactive has nothing to do with patience or Islam. Similarly, showing emotions, such as crying, does not contradict patience in anyway as the Holy Prophet Yaqoob, peace be upon him, cried so much over his grief that he became blind and yet he was never criticised by Allah, the Exalted. Chapter 12 Yusuf, verse 84:

“And he turned away from them and said, "Oh, my sorrow over Joseph," and his eyes became white from grief, for he was [of that] a suppressor.”

There are many examples when the Holy Prophet Muhammad, peace and blessings be upon him, wept over a sad situation, such as the death of his son, Ibrahim, may Allah be pleased with him. This has been discussed in a Hadith found in Sunan Abu Dawud, number 3126. Showing disobedience to Allah, the Exalted, through one’s speech and actions contradicts patience, anything other than this is acceptable and part of human nature, such as crying and feel sad.

It is important to note that patience must be shown from the onset of a difficulty until one leaves this world. This has been indicated in a Hadith found in Sahih Bukhari, number 1302. Showing patience after some time has passed is not real patience, it is merely acceptance which naturally occurs with everyone. A muslim must maintain patience from the onset of a

difficulty by controlling their speech and actions so that they do not show signs of impatience and maintain this attitude until they depart from this world, as one can easily lose the reward of patience by showing impatience down the line.

Chapter 3 Alee Imran, verse 17:

“The patient, the true…”

The truthful are those who adopt truthfulness in their intention, speech and actions. Truthfulness in intention involves only acting for the sake of Allah, the Exalted. The one who performs good deeds for any other reason will not receive any reward from Allah, the Exalted. This has been warned in a Hadith found in Jami At Tirmidhi, number 3154. A positive sign of a good intention is that a person does not expect nor hope for any gratitude or compensation from people. Truthfulness in speech involves speaking good or remaining silent. Speech can be split into three categories. The first is evil speech which must be avoided at all costs. The second is good speech which should be spoken at the appropriate time. The final category of speech is vain speech. This type of speech is not considered a sin or a good deed but as this type leads to evil speech it is best to avoid it also. In addition, vain speech will be a source of regret for a person on Judgement Day when they observe the opportunities and time they wasted on vain speech. Therefore, a muslim must either speak what is good or remain silent. This has been advised in a Hadith found in Sahih Muslim, number 176. Truthfulness in actions involves using the blessings one has been granted correctly, as outlined in the Holy Quran and the traditions of the

Holy Prophet Muhammad, peace and blessings be upon him. The one who encompasses these aspects of truthfulness will be recorded by Allah, the Exalted, as a great truthful person. Whereas, the one who fails to show truthfulness in their intention, speech and actions will find that Allah, the Exalted, records them as a great liar. This has been advised in a Hadith found in Jami At Tirmidhi, number 1971. It does not take a scholar to determine what will occur to these two types of people.

Chapter 3 Alee Imran, verse 17:

"The patient, the true, the obedient…"

Obedience to Allah, the Exalted, involves sincerely learning and acting on the teachings of the Holy Quran. One should therefore strive to understand and act on the Holy Quran and avoid only reciting it in a language they do not understand, as obedience without understanding is not possible. Obedience to the Holy Prophet Muhammad, peace and blessings be upon him, involves sincerely learning and acting on his life and teachings. Obedience therefore is more than just claiming love and respect for the Holy Prophet Muhammad, peace and blessings be upon him, while ignoring his life and teachings. Chapter 4 An Nisa, verse 80:

"He who obeys the Messenger has obeyed Allah…"

This obedience will ensure one uses the blessings they have been granted correctly. This will ensure they achieve a balanced mental and physical state and correctly place everything and everyone within their life while preparing adequately for their accountability on Judgement Day. This leads to peace of mind in both worlds. Chapter 4 An Nisa, verse 69:

“And whoever obeys Allāh and the Messenger - those will be with the ones upon whom Allāh has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions.”

Obedience also involves obeying those in charge in both worldly and religious matters. As long as one does not contradict the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, nor innovate things in religion, they should obey the people in charge in both worldly and religious matters. Chapter 4 An Nisa, verse 59:

“O you who have believed, obey Allāh and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allāh and the Messenger, if you should believe in Allāh and the Last Day. That is the best [way] and best in result.”

Chapter 3 Alee Imran, verse 17:

“The patient, the true, the obedient, those who spend [in the way of Allāh]…”

This spending involves using the blessings one has been granted correctly, as outlined in Islamic teachings. As discussed earlier, this will ensure one achieves peace of mind through a balanced mental and physical state and by correctly placing everyone and everything within their life while adequately preparing for their accountability on Judgement Day. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

One must therefore for their own sake, use the blessings they have been granted correctly as outlined in Islamic teachings, even if this contradicts their desires. They must behave like a wise patient who accepts and acts on the medical advice of their doctor knowing it is best for them even though they are prescribed bitter medicines and a strict diet plan. The same way this patient will achieve good physical health, the one who accepts and

acts on Islamic teachings will achieve peace of mind and body in both worlds.

In addition, one must always remember that the blessings they possess have been created and granted to them by Allah, the Exalted, as a loan and not as a gift. Just like worldly loans, this loan must be repaid. One must repay the blessings they have been granted by using them correctly as outlined in Islamic teachings. On the other hand, muslims will be granted blessings in Paradise as a gift, not as a loan. Therefore, they will be free to use those blessings according to their desires. Chapter 7 Al A'raf, verse 43:

"…And they will be called, "This is Paradise, which you have been made to inherit for what you used to do.""

One must therefore bear this reality in mind so that they are encouraged to repay the loan which are the blessings they have been granted in this world. But the same way a person who fails to repay a worldly loan faces a penalty so will the person who fails to repay the loan they owe to Allah, the Exalted. The very worldly things they possess will then become a source of stress, misery and trouble for them in both worlds. This is obvious when one observes those who fail to repay the loan they have been granted by Allah, the Exalted, by using them correctly, as outlined in Islamic teachings.

Chapter 3 Alee Imran, verse 17:

“The patient, the true, the obedient, those who spend [in the way of Allāh], and those who seek forgiveness before dawn.”

Sincere repentance involves feeling guilty, seeking the forgiveness of Allah, the Exalted, and anyone who has been wronged, as long as this will not lead to further trouble. One must sincerely promise to avoid committing the same or similar sin again and make up for any rights which have been violated in respect to Allah, the Exalted, and people.

In addition, verse 17 indicates the importance of the voluntary night prayer. In a Divine Hadith found in Sahih Bukhari, number 1145, the Holy Prophet Muhammad, peace and blessings be upon him, advised that Allah, the Exalted, descends every night to the nearest Heaven according to His infinite majesty and invites people to ask Him to fulfill their needs so that He can fulfill them. Voluntary night time worship proves one's sincerity towards Allah, the Exalted, as no other eyes are watching them. It has countless virtues, for example, a Hadith found in Sunan An Nasai, number 1614, advises that it is the best voluntary prayer. Those with the highest ranks in both worlds establish the voluntary night prayer, as the highest station which is reserved for the Holy Prophet Muhammad, peace and blessings be upon him, has been directly linked to the night voluntary prayer. Chapter 17 Al Isra, verse 79:

“And from [part of] the night, pray with it [i.e., recitation of the Quran] as additional [worship] for you; it is expected that your Lord will resurrect you to a praised station.”

Good supplications are also readily accepted during the night. This has been advised in a Hadith found in Jami At Tirmidhi, number 3499. Establishing the voluntary night prayer prevents one from committing sins, aids them to avoid vain and sinful social gatherings and protects them from many physical illnesses. This has been advised in a Hadith found in Jami At Tirmidhi, number 3549.

One should prepare for the voluntary night prayer by avoiding over eating and drinking, especially, before bed, as it induces laziness and sleep. One should avoid unnecessary strenuous physical activity during the day. A short nap during the day can help with this. Finally, one should avoid sins and strive to obey Allah, the Exalted, by using the blessings they have been granted correctly as outlined in Islamic teachings, as the obedient find it easier to offer the voluntary night prayer.

To conclude, the Holy Quran makes it clear that one must support their verbal declaration of faith with physical actions in order to achieve peace of mind in both worlds. This involves using the blessings one has been granted correctly as outlined in Islamic teachings. Therefore, a person should not be concerned with accumulating more worldly things, instead they should be more concerned with using whatever they have been granted correctly so that they achieve peace of mind in both worlds, as

peace of mind lies in how one uses worldly blessings, it does not lie in possessing many worldly things. Chapter 3 Alee Imran, verse 14:

“Beautified for people is the love of that which they desire - of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land. That is the enjoyment of worldly life, but Allah has with Him the best return.”

Chapter 3 – Alee Imran, Verses 18-22

شَهِدَ ٱللَّهُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا هُوَ وَٱلْمَلَٰٓئِكَةُ وَأُو۟لُوا۟ ٱلْعِلْمِ قَآئِمًۢا بِٱلْقِسْطِ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْعَزِيزُ
ٱلْحَكِيمُ ١٨

إِنَّ ٱلدِّينَ عِندَ ٱللَّهِ ٱلْإِسْلَٰمُ وَمَا ٱخْتَلَفَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ إِلَّا مِنۢ بَعْدِ مَا جَآءَهُمُ
ٱلْعِلْمُ بَغْيًۢا بَيْنَهُمْ وَمَن يَكْفُرْ بِـَٔايَٰتِ ٱللَّهِ فَإِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ ١٩

فَإِنْ حَآجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِىَ لِلَّهِ وَمَنِ ٱتَّبَعَنِ وَقُل لِّلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ وَٱلْأُمِّيِّۦنَ ءَأَسْلَمْتُمْ
فَإِنْ أَسْلَمُوا۟ فَقَدِ ٱهْتَدَوا۟ وَّإِن تَوَلَّوْا۟ فَإِنَّمَا عَلَيْكَ ٱلْبَلَٰغُ وَٱللَّهُ بَصِيرٌۢ بِٱلْعِبَادِ ٢٠

إِنَّ ٱلَّذِينَ يَكْفُرُونَ بِـَٔايَٰتِ ٱللَّهِ وَيَقْتُلُونَ ٱلنَّبِيِّۦنَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ ٱلَّذِينَ
يَأْمُرُونَ بِٱلْقِسْطِ مِنَ ٱلنَّاسِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ ٢١

أُو۟لَٰٓئِكَ ٱلَّذِينَ حَبِطَتْ أَعْمَٰلُهُمْ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ وَمَا لَهُم
مِّن نَّٰصِرِينَ ٢٢

“Allah witnesses that there is no deity except Him, and [so do] the angels and those of knowledge - upright in justice. There is no deity except Him, the Exalted in Might, the Wise.

Indeed, the way of life in the sight of Allah is Islam. And those who were given the Scripture did not differ except after knowledge had come to them

- out of jealous animosity between themselves. And whoever disbelieves in the signs of Allah, then indeed, Allah is swift in [taking] account.

So if they argue with you, say, "I have submitted myself to Allah [in Islam], and [so have] those who follow me." And say to those who were given the Scripture and [to] the unlearned, "Have you submitted yourselves?" And if they submit [in Islam], they are rightly guided; but if they turn away - then upon you is only the [duty of] notification. And Allah is Seeing of [His] servants.

Those who disbelieve in the signs of Allah and kill the prophets without right and kill those who order justice from among the people - give them tidings of a painful punishment.

They are the ones whose deeds have become worthless in this world and the Hereafter, and for them there will be no helpers."

Islam teaches mankind that the only One they must obey in every situation is their Creator and Sustainer, Allah, the Exalted. Chapter 3 Alee Imran, verse 18:

"*Allāh witnesses that there is no deity except Him…"*

In reality, whoever one obeys and models their life on is what they worship, even if they claim not to believe in any deity. Humans have been created in a way whereby they must obey and follow something. Whether this something are other people, social media, fashion, culture or even their own desires. Chapter 25 Al Furqan, verse 43:

"Have you seen the one who takes as his god his own desire?..."

Whatever or whoever a person obeys and follows is who they worship. Therefore, muslims must support their verbal declaration of faith with actions by sincerely obeying Allah, the Exalted, in every situation over all other things. This involves using the blessings they have been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The one who behaves in this manner will be granted peace of mind and success by the Most Merciful. Chapter 2 Al Baqarah, verse 163:

“And your god is one God. There is no deity [worthy of worship] except Him, the Most Compassionate, Most Merciful.”

And chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Whereas, the one who rejects the Oneness of Allah, the Exalted, and instead obeys and worships other things will be deprived of the mercy needed to obtain peace of mind and success in both worlds, even if they possess the entire world and experience moments of fun and entertainment, as no one can escape the control and authority of Allah, the Exalted. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

Chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

Chapter 3 Alee Imran, verse 18:

"*Allāh witnesses that there is no deity except Him…"*

When one observes the creation of the Heavens and the Earth and the countless perfectly balanced systems, it becomes clear that there is only One who created and sustains the universe. For example, the perfect distance of the Sun from the Earth is a clear sign, as the Earth would not be inhabitable if the Sun was slightly closer or further away from it. Similarly, the Earth has been created in such a way which creates a balanced and pure atmosphere which allows life to thrive on it. Chapter 2 Al Baqarah, verse 164:

"…*and the alternation of the night and the day…"*

The perfecting timings of the days and nights and their varied lengths throughout the year allow people to obtain maximum benefit from them. If the days were longer, people would become exhausted from the long hours. If the nights were longer, people would not have enough time to earn their livelihood and other useful things, such as knowledge. If the nights were shorter, then people would not be able to rest enough to obtain optimal health. Changes to the length of the day and nights would also affect crops, which would have a detrimental impact on the provision of people and animals. The fact that the days and nights and other balanced systems within the universe operate in perfect harmony also clearly indicates the Oneness of Allah, the Exalted, as multiple Gods would desire different things, which would lead to chaos within the universe. Chapter 21 Al Anbiya, verse 22:

"Had there been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined…"

Chapter 2 Al Baqarah, verse 164:

"…*and the [great] ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain…"*

When one observes the perfectly balanced water cycle it also clearly indicates a Creator. Water from the sea evaporates, rises and then condenses to produce acidic rain which comes down upon the mountains. These mountains neutralise the acidic rain so that people and animals can utilise it. If there were any changes to this perfectly balanced system it would lead to disaster for people and animals on Earth. The salt in the sea prevents the dead creatures within the ocean from contaminating it. If the ocean was allowed to become contaminated then sea life would not be possible and the impurity from the oceans would overwhelm life on land also. The water within the oceans and seas have been created in such a way that sea life can thrive within it while heavy ships can sail on top of it. If the composition of water was slightly different an imbalance would occur which would cause either sea life to thrive within the water or allow ships to sail on top of it but both would not be possible at the same time. Even to this very day, transport by sea is still the most commonly used form of transporting goods across the world. This perfect balance is therefore essential to life on Earth.

Evolution is a form of mutation, which by its nature is imperfect. But when one observes the countless species they will find that they have been created in a perfectly balanced way so that they can thrive in the environment they live in. For example, the camel was designed to withstand high temperatures and go for long periods of time without the need to drink water. They are perfectly designed for desert life. Chapter 88 Al Ghashiyah, verse 17:

“Then do they not look at the camels - how they are created?”

The goat was designed in such a perfect way that impurities within its body are perfectly separated from the milk it produces. Any mixing of the two would make the milk undrinkable. Chapter 16 An Nahl, verse 66:

“And indeed, for you in grazing livestock is a lesson. We give you drink from what is in their bellies - between excretion and blood - pure milk, palatable to drinkers.”

Each species has been granted a specific life span which prevents one species overcoming others. For example, flies have a very short life span, 3-4 weeks, and lay up to 500 eggs. If its lifespan was longer, then the population of flies would become disproportionate and would cause them to overwhelm all other species in this world. Whereas, other creatures which have a very long life span have the ability to produce only a few offspring. Again this allows for their population to be moderated. All of this cannot be an accident nor can the process of evolution explain it. Chapter 2 Al Baqarah, verse 164:

“…*and [His] directing of the winds and the clouds controlled between the heaven and earth…”*

The winds are essential for wind pollination, which allow for crops, plants and trees to reproduce. In the earlier days, wind was essential for sea travel, which to this very day, is the main mode of transporting goods across the world. Winds are required to move the rainclouds to specific locations in order to provide water for the creation, something they cannot live without. A perfectly balanced system of the winds is observed within the Earth, as a lack of winds would lead to chaos for the creation and an increase in winds also leads to chaos for the creation. Similarly, rain is also perfectly balanced, as too little rain leads to droughts and famine and too much rain leads to mass floods. Chapter 23 Al Mu'minun, verse 18:

"And We have sent down rain from the sky in a measured amount and settled it in the earth. And indeed, We are Able to take it away."

This perfectly balanced system cannot be random and clearly shows the hand of the Creator. The one who reflects on all these perfectly balanced systems cannot logically deny the existence of a single Creator who has power over all things.

Chapter 3 Alee Imran, verse 18:

"*Allāh witnesses that there is no deity except Him…"*

In addition, as Allah, the Exalted alone created life and death and sustains the creation, He alone is worthy of obedience. A person that takes care of some aspects of another person's provision, such as their housing, is worthy of being shown gratitude. Therefore, as Allah, the Exalted, has granted every blessing within this universe to people it is only fair and right that people show Him gratitude. Gratitude with one's intention involves only doing things in order to please Allah, the Exalted. The one who acts for other reasons will not obtain reward from Allah, the Exalted. This has been warned in a Hadith found in Jami At Tirmidhi, number 3154. A positive sign of a good intention is that a person does not expect nor hope for any appreciation or compensation from people. Gratitude with the tongue involves speaking what is good or remaining silent. And gratitude with one's actions involves using the blessings one has been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This leads to an increase in blessings and ultimately peace of mind in both worlds. Chapter 14 Ibrahim, verse 7:

"…If you are grateful, I will surely increase you [in favor]…"

And chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely

give them their reward [in the Hereafter] according to the best of what they used to do."

Furthermore, when a person owns an object it is considered correct and normal for them to use the object however they please. As Allah, the Exalted, created, owns and sustains everything within the universe, including people, then He alone decides what should occur within the universe and what should not. Therefore, it is only fair for a person to obey Allah, the Exalted, as He alone owns the entire universe, including them.

Similarly, when one lends something they own to another, it is only fair that they use the item according to the wishes of its owner. Allah, the Exalted, granted every blessing a person possesses as a loan. He did not grant it to them as a gift. Like worldly loans, this loan must be repaid. The only way to repay this loan is to use them in ways pleasing to Allah, the Exalted. On the other hand, as the blessings of Paradise are a gift, people will be free to use them as they desire. Chapter 7 Al A'raf, verse 43:

"…And they will be called, "This is Paradise, which you have been made to inherit for what you used to do.""

A person must therefore not confuse the worldly blessings which are a loan with the gifts of Paradise.

Chapter 3 Alee Imran, verse 18:

"*Allāh witnesses that there is no deity except Him…"*

In addition, this verse humbles the creation as it does not change reality if they fail to testify to the Oneness of Allah, the Exalted, as Allah, the Exalted, the most truthful in speech testifies to His Oneness Himself. Therefore, one must understand their insignificant place within the universe and accept the truth for their own sake.

To conclude, worship means to humbly submit and obey someone else. The one being worshipped must therefore occupy the highest point of honor and power and must be perfect without any flaws. Therefore, anything which cannot sustain its own being and is instead dependent on another to exist cannot possess innate power and perfection. Meaning, all its qualities and power were given to it by another. Therefore, all the things which cannot come into being themselves and are not self-sustaining, such as an idol or a person, cannot be worthy of worship. The only Being worthy of worship is the One who has always existed and is Self-Sustaining. The One who innately possesses power and perfection. This is none other than Allah, the Exalted.

Chapter 3 Alee Imran, verse 18:

“*Allāh witnesses that there is no deity except Him, and [so do] the angels…”*

The Angels have been mentioned in order to expel the false belief they are deities worthy of worship. Many of the non-muslims of Mecca would worship the Angels claiming their were the daughters of Allah, the Exalted, and would therefore intercede in His court on their behalf. The fact they are humble slaves of Allah, the Exalted, expels this false belief.

Allah, the Exalted, then indicates that learning and acting on Islamic knowledge is required for a person to correctly understand the Oneness of Allah, the Exalted. Chapter 3 Alee Imran, verse 18:

“Allāh witnesses that there is no deity except Him, and [so do] the angels and those of knowledge…”

Even though one can accept the Oneness of Allah, the Exalted, in ignorance through blindly imitating others, such as one’s relatives, their belief will be based on a weak foundation. When a person possesses weak faith, they will easily disobey Allah, the Exalted, when their desires are contradicted. This will cause them to misuse the blessings they have been

granted. This will lead to an unbalanced mental and physical state and cause them to misplace everyone and everything within their life. Therefore, weak faith will prevent one from obtaining peace of mind in both worlds. Whereas, the one who learns and acts on Islamic teachings will adopt the strong faith in respect to the Oneness of Allah, the Exalted. This strong faith will encourage them to sincerely obey Allah, the Exalted, in every situation, even if their desires are contradicted, as they know it is best for them. They will act like a wise patient who accepts and acts on the medical advice of their doctor knowing it is best for them, even though they are prescribed bitter medicines and a strict diet plan. This will ensure they use the blessings they have been granted correctly. This leads to a balanced mental and physical state and correctly placing everyone and everything within their life. This ultimately leads to peace of mind in both worlds. This correct attitude has been described as justice in the main verses under discussion. Chapter 3 Alee Imran, verse 18:

"*Allah witnesses that there is no deity except Him, and [so do] the angels and those of knowledge - upright in justice…"*

In addition, the justice mentioned in this verse can also be attributed to Allah, the Exalted, as He maintains the creation with justice. One must always remember that the justice of Allah, the Exalted, is not always obvious to people and does not occur according to their timetable. Allah, the Exalted, enacts justice according to His infinite knowledge and wisdom and therefore at a time which is best for people and in a way which is best for them. Chapter 3 Alee Imran, verse 18:

"…There is no deity except Him, the Exalted in Might, the Wise."

And chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

Therefore, one must remain firm on the obedience of Allah, the Exalted, even if they do not understand the wisdoms behind His choices and decrees.

Chapter 3 Alee Imran, verse 18:

"*Allah witnesses that there is no deity except Him, and [so do] the angels and those of knowledge - upright in justice…"*

The justice mentioned in this verse can also be attributed to the Angels as they maintain justice through sincerely obeying Allah, the Exalted, at all times and never disobey Him at all. Chapter 66 At Tahrim, verse 6:

“…they do not disobey Allāh in what He commands them but do what they are commanded.”

One must therefore follow in the footsteps of the Angels by striving to sincerely obey Allah, the Exalted, in every situation and avoid picking and choosing when to obey Him according to their desires. The one who behaves in this manner only worships themself, even if they claim otherwise. Chapter 25 Al Furqan, verse 43:

“Have you seen the one who takes as his god his own desire?...”

The fact that none has the right to be obeyed and worshipped other than Allah, the Exalted, means that He alone has the right to decide the way of life His creation and servants should adopt. Chapter 3 Alee Imran, verses 18-19:

“…There is no deity except Him, the Exalted in Might, the Wise. Indeed, the way of life in the sight of Allāh is Islām…”

As Allah, the Exalted, possesses infinite knowledge and wisdom, He alone can provide the perfect way of life for people so that they achieve peace of mind and body in both worlds. All man-made codes of conduct and ways of life will never achieve this outcome as they lack in knowledge, experience foresight and due to biases. Therefore, only Allah, the Exalted, can teach people how to use the blessings they have been granted correctly so that they achieve a balanced mental and physical state and correctly place everything and everyone within their life while preparing adequately for their accountability in the hereafter. This perfect code of conduct has been granted in the form of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Therefore, a person must accept and act on Islamic teachings for their own sake, even if it contradicts their desires. They must behave as a wise patient who accepts and acts on the medical advice of their doctor knowing it is best for them, even though they are prescribed bitter medicines and a strict diet plan. The same way this wise patient will achieve good mental and physical health, so will the person who accepts and acts on Islamic teachings. Even though, in most cases, patients do not understand the science behind the medicines they are prescribed and therefore blindly trust their doctor, Allah, the Exalted, invites people to reflect on the teachings of Islam so that they can appreciate its positive effects on their lives. He does not expect people to blindly trust the teachings of Islam and instead He wants them to recognize its truthfulness from its clear proofs. But this requires a person to adopt an unbiased and open mind when approaching the teachings of Islam. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me…."”

In addition, as Allah, the Exalted, alone controls the spiritual hearts of people, the abode of peace of mind, He alone decides who obtains it and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

And it is clear that Allah, the Exalted, will only give peace of mind to those who use the blessings He has granted them correctly.

Chapter 3 Alee Imran, verses 18-19:

“…There is no deity except Him, the Exalted in Might, the Wise. Indeed, the way of life in the sight of Allāh is Islām…”

In addition, ultimately, as the entire creation belongs to and is under the complete control and jurisdiction of Allah, the Exalted, a person has no choice but to comply with His rules. Just like a person will face trouble if they fail to comply with the rules set by the government in charge of a particular country, so will they face trouble in both worlds if they fail to comply with the rules of the Owner of the universe. A person may be able to leave a country if they are not pleased with its rules but they will not be able to escape to a place where the rules and jurisdiction of Allah, the

Exalted, do not apply. A person may be able to change the rules of their society but they will never be able to change the rules of Allah, the Exalted. In addition, just like a person who owns a house decides the rules of the house, even if other people object to these rules, similarly, the universe belongs to Allah, the Exalted, and therefore, He alone decides the rules of this universe, whether people like these rules or not. Therefore, one must comply with these rules, for their own sake. The one who understands this fact will comply with the rules of Allah, the Exalted, and strive to obey Him by using the blessings they have been granted in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. A person can either strive to learn the wisdoms behind the commands and prohibitions of Allah, the Exalted, so that they understand how they benefit them and the wider society and how they lead to peace of mind and body in both worlds or they can worship their desires and reject the teachings of Islam. But the one who fails to comply with Islamic rules should prepare themselves to face the consequences of their choice in both worlds and no objections, protests or complaints will save them. Chapter 18 Al Kahf, verse 29:

“And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve." Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place.”

Chapter 3 Alee Imran, verse 19:

“Indeed, the way of life in the sight of Allāh is Islām…”

This also indicates the importance of sincerely obeying the two sources of guidance: the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and avoiding all other sources of religious knowledge. The more one acts on other sources of religious knowledge, even if they lead to good deeds, the less they will act on the two sources of guidance, which in turn leads to misguidance. This is why the Holy Prophet Muhammad, peace and blessings be upon him, has warned in a Hadith found in Sunan Abu Dawud, number 4606, that any matter which is not rooted in the two sources of guidance will be rejected by Allah, the Exalted. In addition, the more one acts on other sources of religious knowledge the more they will begin to act on things which contradict the teachings of Islam. This is how the Devil leads people astray, step by step. For example, a person facing difficulties will be advised to perform certain spiritual exercises which contradict and challenge the teachings of Islam. As this person is ignorant and has a habit of acting on other sources of religious knowledge, they will easily fall into this trap and begin to perform spiritual exercises that directly challenge the teachings of Islam. They will even begin to believe things about Allah, the Exalted, and the universe which contradict the teachings of Islam also, such as believing people or supernatural creatures can control their destiny, as their knowledge is taken from other than the two sources of guidance. Some of these misguided practices and beliefs are clear disbelief, such as practicing black magic. Chapter 2 Al Baqarah, verse 102:

“…It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon,

Hārūt and Mārūt. But they [i.e., the two angels] do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]."…"

So a muslim can lose their faith without even realizing it, as they have the habit of acting on other sources of religious knowledge. This is why acting on religious innovations which are not rooted in the two sources of guidance is following in the footsteps of the Devil. Chapter 2 Al Baqarah, verse 208:

"O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy."

Allah, the Exalted, then warns the muslim nation to avoid following the footsteps of the people of the book who accepted the Oneness of Allah, the Exalted, yet failed to sincerely actualize their claim to faith by sincerely obeying Him. Chapter 3 Alee Imran, verse 19:

"Indeed, the religion in the sight of Allāh is Islām. And those who were given the Scripture did not differ except after knowledge had come to them - out of jealous animosity between themselves…"

Many scholars from the people of the book intentionally edited and misinterpreted the teachings of their divine scriptures in order to obtain worldly things, such as wealth and leadership. Muslims must avoid following in their footsteps by intentionally misinterpreting the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, as it leads to trouble in both worlds. The worldly things one obtains through this behaviour, such as wealth, will become a source of stress, trouble and misery for them, even if this is not obvious to them. As a result, they will never obtain peace of mind, even if they experience moments of entertainment and obtain worldly luxuries. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

And chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

In addition, the one who intentionally misuses Islamic knowledge has been warned of Hell in a Hadith found in Sunan Ibn Majah, number 253. Furthermore, the main verses under discussion connect this attitude to disbelief. Chapter 3 Alee Imran, verse 19:

"…And those who were given the Scripture did not differ except after knowledge had come to them - out of jealous animosity between themselves. And whoever disbelieves in the verses of Allah…"

This is because when one intentionally misinterprets divine teachings, they will misuse the blessings they have been granted. This behaviour will poison their faith and may even kill it without them realizing it. It is important to understand that faith is like a plant which must be protected from sins in order to survive. Just like a plant which is not protected from harmful things will die, so may well the faith of a person die if they do not avoid persisting on sins. Therefore, it is vital for muslims to avoid intentionally misinterpreting divine teachings in order to satisfy their worldly desires as they may well leave this world without their faith. This is the greatest loss, as this person will experience stress, difficulties and trouble in this world and in the next. Chapter 3 Alee Imran, verse 19:

"…then indeed, Allāh is swift in [taking] account."

Allah, the Exalted, then reminds muslims to avoid this outcome and instead actualize their faith in Islam by sincerely obeying Him. This involves using the blessings they have been granted correctly, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 3 Alee Imran, verse 20:

“So if they argue with you, say, "I have submitted myself to Allāh [in Islām], and [so have] those who follow me."…”

As indicated by this verse, believing in Islam without practically following the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, is not good enough to achieve success. Chapter 3 Alee Imran, verse 20:

“…*And say to those who were given the Scripture and [to] the unlearned, "Have you submitted yourselves?" And if they submit [in Islam], they are rightly guided; but if they turn away - then upon you is only the [duty of] notification…”*

The Holy Prophet Muhammad, peace and blessings be upon him, has fulfilled his duty of explaining the teachings of Islam to mankind and providing them with the perfect role model in his own character. It is now left to mankind to choose whether to practically follow him so that they achieve peace of mind in both worlds or to turn away and instead follow

another way of life which only leads to stress, difficulties and trouble in both worlds, as it will encourage them to misuse the blessings they have been granted and misplace everything and everyone within their life. Which path one chooses, they will undoubtedly be held accountable for it in both worlds. Chapter 3 Alee Imran, verse 20:

"…And Allāh is Seeing of [His] servants."

Chapter 3 Alee Imran, verse 20:

"…*And if they submit [in Islām], they are rightly guided; but if they turn away - then upon you is only the [duty of] notification…"*

Generally speaking, this indicates the importance of understanding that the duty of a muslim is not to force their opinions or beliefs onto other people. They are instead expected to explain the truth according to the knowledge and clear evidence discussed within Islamic teachings and then to leave people to choose their own path in life. Even in worldly matters, one should advise and explain things to others according to knowledge and evidence but avoid forcing their opinion on others. One must therefore avoid behaving like a controller in both religious or worldly matters as this is the not duty of a muslim and only leads to arguments and stress for them\. Chapter 88 Al Ghashiyah, verses 21-22:

"So remind you are only a reminder. You are not over them a controller."

Allah, the Exalted, then warns that when one turns away from Islamic teachings, like the children of Israel did, for the sake of obtaining their worldly desires, such as leadership and wealth, they will inevitably misuse the blessings they have been granted, which will lead to sins, crimes and corruption spreading within society. Chapter 3 Alee Imran, verse 21:

“Those who disbelieve in the signs of Allāh and kill the prophets without right and kill those who order justice from among the people...”

It is vital to understand that there are only two main paths in life. One is when one obeys Allah, the Exalted, by using the blessings they have been granted correctly, as outlined in Islamic teachings. As a result, they will achieve a balanced mental and physical state and correctly place everything and everyone within their life. This will ensure they fulfil the rights of Allah, the Exalted, and people. In respect to people, an aspect of fulfilling their rights is avoiding harming them. Therefore, this attitude will cause the spread of justice and peace within society. On the other hand, the one who disobeys Allah, the Exalted, by misusing the blessings they have been granted will not achieve a balanced mental and physical state and they will misplace everything and everyone within their life. As a result, they will not fulfil the rights of Allah, the Exalted, or people. They will therefore inevitably wrong people, even if it is not obvious to them. This attitude will inevitably lead to injustice and corruption spreading within

society. Therefore, a society cannot achieve peace and justice until its members sincerely obey Allah, the Exalted, even if they have a good law system. When one does not believe or fear Allah, the Exalted, they will misuse the blessings they have been granted, especially when they believe they can escape the law system of their land. Therefore, the obedience of Allah, the Exalted, and a good law system is required in order to achieve justice and peace within society. And both of these have been provided and explained in Islamic teachings. But when one ignores Islamic teachings and misuses the blessings they have been granted, they will inevitably be affected by the corruption that spreads within society and they will be prevented from achieving peace of mind in both worlds as they will misplace everything and everyone within their life. This is quite obvious when one observes those who misuse the blessings they have been granted, even if they experience moments of entertainment and enjoy worldly luxuries. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

And chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

And chapter 3 Alee Imran, verses 21-22:

“Those who disbelieve in the signs of Allāh and kill the prophets without right and kill those who order justice from among the people - give them tidings of a painful punishment. They are the ones whose deeds have become worthless in this world and the Hereafter, and for them there will be no helpers.”

As indicated by the end of verse 21, the one who misuses the blessings they have been granted will not achieve peace of mind and therefore all their efforts will be wasted, even if this is not obvious to them. One must therefore avoid judging success according to worldly standards, such as obtaining wealth and leadership, and instead judge success according to achieving peace of mind in both worlds. If one fails to judge success in this manner they will inevitably misplace their efforts and therefore waste their efforts, resources and life without even realizing it.

And chapter 3 Alee Imran, verses 21-22:

“Those who disbelieve in the signs of Allāh and kill the prophets without right and kill those who order justice from among the people - give them

tidings of a painful punishment. They are the ones whose deeds have become worthless in this world and the Hereafter, and for them there will be no helpers.”

Allah, the Exalted, proved the disbelief of the people of the book living in Medina by reminding them of the Holy Prophets, peace be upon them, their ancestors knowingly rejected and martyred, which was a clear challenge of their divine scriptures and a sign of their disbelief. Chapter 2 Al Baqarah, verse 87:

“…But is it [not] that every time a messenger came to you, [O Children of Israel], with what your souls did not desire, you were arrogant? And a party [of messengers] you denied and another party you killed.”

Even though the people of the book living in Medina did not kill the past Holy Prophets, peace be upon them, Allah, the Exalted, mentioned this as they did not rebuke or criticize their ancestors. They instead revered and honored them greatly. The Holy Prophet Muhammad, peace and blessings be upon him, has warned in a Hadith found in Sunan Abu Dawud, number 4345, that the one who is present when an evil is committed and denounces it is like the one who was not present. But the one who was absent and approved the evil deed is like the one who was present when it was committed.

In addition, they were criticized in this way as they were behaving in the same manner as their ancestors by openly rejecting and opposing the Holy Prophet Muhammad, peace and blessings be upon him, even though they clearly recognized him and the divine scripture he was given. Chapter 6 Al An'am, verse 20:

"Those to whom We have given the Scripture recognize it [the Holy Quran] as they recognize their [own] sons…"

And chapter 2 Al Baqarah, verse 146:

"Those to whom We gave the Scripture know him [Prophet Muhammad, peace be upon him] as they know their own sons…"

Therefore, muslims must avoid following the footsteps of the people of the book who claimed to believing in Allah, the Exalted, even though they opposed His Holy Prophets, peace be upon them. This opposition occurs when a muslim fails to sincerely obey and follow the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, in all aspects of their life. Chapter 3 Alee Imran, verse 31:

“Say, "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful."”

And chapter 59 Al Hashr, verse 7:

"...And whatever the Messenger has given you - take; and what he has forbidden you - refrain from..."

And chapter 4 An Nisa, verse 80:

“He who obeys the Messenger has obeyed Allah…”

Chapter 3 – Alee Imran, Verses 23-25

أَلَمْ تَرَ إِلَى ٱلَّذِينَ أُوتُوا۟ نَصِيبًا مِّنَ ٱلْكِتَٰبِ يُدْعَوْنَ إِلَىٰ كِتَٰبِ ٱللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّىٰ فَرِيقٌ
مِّنْهُمْ وَهُم مُّعْرِضُونَ ٢٣

ذَٰلِكَ بِأَنَّهُمْ قَالُوا۟ لَن تَمَسَّنَا ٱلنَّارُ إِلَّآ أَيَّامًا مَّعْدُودَٰتٍ وَغَرَّهُمْ فِى دِينِهِم مَّا كَانُوا۟ يَفْتَرُونَ
٢٤

فَكَيْفَ إِذَا جَمَعْنَٰهُمْ لِيَوْمٍ لَّا رَيْبَ فِيهِ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا
يُظْلَمُونَ ٢٥

“Do you not consider those who were given a portion of the Scripture? They are invited to the Scripture of Allah [i.e. the Quran] that it should arbitrate between them; then a party of them turns away, and they are refusing.

That is because they say, "Never will the Fire touch us except for [a few] numbered days," and [because] they were deluded in their religion by what they were inventing.

So how will it be when We assemble them for a Day about which there is no doubt? And each soul will be compensated [in full for] what it earned, and they will not be wronged.”

Generally speaking, the beginning of verse 23 indicates the importance of avoiding a self-absorbed attitude whereby one only ever thinks about their own life and especially their own problems. Chapter 3 Alee Imran, verse 23:

"*Do you not consider…"*

The one who behaves in this manner will fail to make use of the lessons found within general history, their own personal history and the condition of people around them. Learning from these things is one of the most powerful ways a person can improve their behaviour and avoid history repeating itself so that they achieve peace of mind. For example, the one who observes the rich and famous misusing the blessings they have been granted and how, as a result they are plagued with stress, mental disorders, substance addiction and suicidal tendencies, even though they experience moments of fun and enjoy the luxuries of this world, will teach the observer not to follow in their footsteps by misusing the blessings they have been granted and they will be convinced that peace of mind does not lie in possessing many worldly things. Or when a person observes a sick person, it should encourage them to show gratitude for their own good health and to use it correctly before they lose it also. Therefore, Islam regularly encourages muslims to become observant people instead of people which are absorbed in their own affairs that they do not pay attention to anything else. Chapter 47 Muhammad, verse 10:

"Have they not traveled through the land and seen how was the end of those before them?..."

Allah, the Exalted, then criticises the scholars from the people of the book living in Medina for failing to implement the correct and unaltered teachings of the Torah they were granted and failing to accept the judgement of the Holy Quran in their affairs. They behaved in this manner even though they recognised the divine origins of the Holy Quran as they were familiar with its Author and the fact that both the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, were discussed in their divine scriptures. Chapter 6 Al An'am, verse 20:

"Those to whom We have given the Scripture recognize it [the Holy Quran] as they recognize their [own] sons…"

And chapter 2 Al Baqarah, verse 146:

"Those to whom We gave the Scripture know him [Prophet Muhammad, peace be upon him] as they know their own sons…"

And chapter 3 Alee Imran, verse 23:

“Do you not consider, those who were given a portion of the Scripture? They are invited to the Scripture of Allāh that it should arbitrate between them; then a party of them turns away, and they are refusing.”

The scholars from the people of the book had the habit of coming to the Holy Prophet Muhammad, peace and blessings be upon him, for judgement whenever they fell into dispute with others, only when they were confident he would rule in their favour. But if they were confident he would rule against them, they would avoid coming to the Holy Prophet Muhammad, peace and blessings be upon him, and ignore the ruling in their own divine scripture, the Torah, as well. Chapter 5 Al Ma’idah, verses 42-43:

“…So if they come to you, judge between them or turn away from them. And if you turn away from them - never will they harm you at all. And if you judge, judge between them with justice. Indeed, Allāh loves those who act justly. But how is it that they come to you for judgement while they have the Torah, in which is the judgement of Allāh? Then they turn away, [even] after that; but those are not [in fact] believers.”

Muslims must avoid following in the footsteps of the people of the book by picking and choosing when to act on Islamic teachings and when to ignore them according to their desires. This attitude has been described as disbelief in the Holy Quran and therefore leads to difficulties and punishment in both worlds. Chapter 2 Al Baqarah, verses 84-85:

“And [recall] when We took your covenant, [saying], "Do not shed your [i.e., each other's] blood or evict one another from your homes." Then you acknowledged [this] while you were witnessing. Then, you are those [same ones who are] killing one another and evicting a party of your people from their homes, cooperating against them in sin and aggression. And if they come to you as captives, you ransom them, although their eviction was forbidden to you. So do you believe in part of the Scripture and disbelieve in part? Then what is the recompense for those who do that among you except disgrace in worldly life; and on the Day of Resurrection they will be sent back to the severest of punishment. And Allāh is not unaware of what you do.”

The one who picks and chooses what Islamic teachings to act upon and which ones to ignore will inevitably misuse the blessings they have been granted. This will prevent them from achieving a balanced mental and physical state and cause them to misplace everything and everyone within their life. As indicted by the quoted verses, this attitude therefore leads to stress, difficulties and trouble in both worlds.

It is important to understand, Islam is a complete code of conduct which must be implemented in all aspects of one’s life and in every situation they face. It must therefore not be treated like a coat which one can put on and take off according to their desires. The one who behaves in this manner is only worshipping their desires even if they claim otherwise. Chapter 25 Al Furqan, verse 43:

“Have you seen the one who takes as his god his own desire?...”

Therefore, the one who desires to achieve a balanced mental and physical state and to correctly place everything and everyone within their life so that they achieve peace of mind in both worlds, must accept and act on all Islamic teachings, even if it contradicts their desires. They must behave as a wise patient who accepts and acts on the medical advice of their doctor knowing it is best for them, even though they are prescribed bitter medicines and a strict diet plan. The same way this wise patient will achieve good mental and physical health, so will the person who accepts and acts on Islamic teachings. This is because the only One who has the knowledge required to ensure a person achieves a balanced mental and physical state is Allah, the Exalted. The knowledge of the mental and physical states of humans possessed by society will never be enough to achieve this outcome, despite all the research that has been undertaken, as they cannot solve every issue a person can face within their life nor can their advice cause one to avoid all types of mental and physical stress due to limited knowledge, experience and foresight. Allah, the Exalted, alone has this knowledge and He has granted it to mankind in the form of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This truth is obvious when one observes those who use the blessings they have been granted according to Islamic teachings and those who do not. Even though, in most cases, patients do not understand the science behind the medicines they are prescribed and therefore blindly trust their doctor, Allah, the Exalted, invites people to reflect on the teachings of Islam so that they can appreciate its positive effects on their lives. He does not expect people to blindly trust the teachings of Islam and instead He wants them to recognize its truthfulness from its clear proofs. But this requires a person to adopt an unbiased and open mind when approaching the teachings of Islam. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….”"

In addition, as Allah, the Exalted, alone controls the spiritual hearts of people, the abode of peace of mind, He alone decides who obtains it and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

And it is clear that Allah, the Exalted, will only give peace of mind to those who use the blessings He has granted them correctly.

Chapter 3 Alee Imran, verse 23:

“Do you not consider, those who were given a portion of the Scripture? They are invited to the Scripture of Allāh that it should arbitrate between them; then a party of them turns away, and they are refusing.”

This verse also makes it clear that not all the people of the book behaved in this manner. Many of them did sincerely obey Allah, the Exalted, which involves using the blessings one has been granted in ways pleasing to Him as outlined in divine teachings. This indicates the importance of not judging an entire group based on the actions of some members of that group, as this often leads to discrimination, such as racism.

Allah, the Exalted, then warns against adopting wishful thinking in respect to His mercy and forgiveness and innovating things within religion, as they both encourage a person to avoid acting on divine teachings, which will lead them to misusing the blessings they have been granted. Chapter 3 Alee Imran, verses 23-24:

"…They are invited to the Scripture of Allāh that it should arbitrate between them; then a party of them turns away, and they are refusing. That is because they say, "Never will the Fire touch us except for [a few] numbered days," and [because] they were deluded in their religion by what they were inventing."

Generally speaking, wishful thinking involves persisting on the disobedience of Allah, the Exalted, while expecting His mercy and forgiveness in both worlds. This attitude has no value in Islam. Whereas, real hope involves striving in the obedience of Allah, the Exalted, which involves using the blessings they have been granted correctly according to Islamic teachings and reforming one's behaviour and then hoping for the

mercy and forgiveness of Allah, the Exalted, in both worlds. This difference has been discussed in a Hadith found in Jami At Tirmidhi, number 2459. Therefore, one must appreciate the difference and ensure they adopt real hope in the mercy and forgiveness of Allah, the Exalted, and avoid wishful thinking, as it has no value in Islam.

An aspect of wishful thinking which the people of the book adopted and has affected many muslims, is the false belief of being special in the eyes of Allah, the Exalted. Chapter 5 Al Ma'idah, verse 18:

"But the Jews and the Christians say, "We are the children of Allāh and His beloved." Say, "Then why does He punish you for your sins?" Rather, you are human beings from among those He has created. He forgives whom He wills, and He punishes whom He wills..."

As a result, they believe that they will either face minimal punishment in the hereafter or escape it completely, irrespective of how they acted in this world, as their special status in the eyes of Allah, the Exalted, would protect them from serious punishment which will be given to other misguided people. This wishful thinking is a serious disrespect to Allah, the Exalted, as they believe He is unjust and unfair. Meaning, they claim Allah, the Exalted, will treat people differently depending on the nation they come from thereby attributing racism to Allah, the Exalted. In addition, their false belief also indicated that Allah, the Exalted, would treat the wrongdoer from them equally to the doer of good. Chapter 45 Al Jathiyah, verse 21:

“Or do those who commit evils think We will make them like those who have believed and done righteous deeds - [make them] equal in their life and their death? Evil is that which they judge.”

This completely contradicts the justice and fairness of Allah, the Exalted. This false belief only encourages one to ignore the obedience of Allah, the Exalted, as they wrongfully believe their place in Paradise is already reserved for them. Sadly, many muslims have adopted a similar belief, as they claim superiority and a special status in the eyes of Allah, the Exalted, because they are the followers of the Holy Prophet Muhammad, peace and blessings be upon him.

Another aspect of wishful thinking is when people belittle the seriousness of Hell and believe its punishment is not so severe. They compare it to a worldly prison thereby fooling themselves into persisting on the disobedience of Allah, the Exalted. In reality, even a moment of Hell is unbearable so how can one be satisfied with staying there for longer than that, even if they are eventually released? Allah, the Exalted, has described Hell and its severity vividly in the Holy Quran in order to eliminate this false belief.

Another aspect of wishful thinking is when people incorrectly believe that as they are muslims today, they are guaranteed to leave this world with their faith. As a result, they claim that even if they go to Hell, it will only be for a

limited time. A similar claim has been made by the previous nations. Chapter 2 Al Baqarah, verse 80:

“And they say, "Never will the Fire touch us, except for [a few] numbered days." Say, "Have you taken a covenant with Allāh? For Allāh will never break His covenant. Or do you say about Allāh that which you do not know?"”

They fail to understand that no one is guaranteed to leave this world with their faith and the more one persists on the disobedience of Allah, the Exalted, the greater chance they will leave this world without their faith. This is because faith is like a plant which must be nourished with good actions and protected from sins. Just like a plant which is not protected from harmful things and fails to obtain nourishment, such as sunlight, will die, so may well the faith of a person die if they persist on sins and fail to perform good deeds.

Another aspect of wishful thinking is when one falsely believes they can persist on sins and someone else will intercede on their behalf and save them, such as the Holy Prophet Muhammad, peace and blessings be upon him. Even though his intercession is a fact, yet some muslims will still go to Hell. This has been confirmed in the Hadiths which discuss his intercession on Judgement Day, such as the one found in Sunan Ibn Majah, number 4308. As discussed earlier, even a moment in Hell is unbearable and must therefore be avoided. In addition, the one who mocks the reality of intercession in this way may well be deprived of it on Judgement Day.

Chapter 3 Alee Imran, verses 23-24:

“…They are invited to the Scripture of Allāh that it should arbitrate between them; then a party of them turns away, and they are refusing. That is because they say, "Never will the Fire touch us except for [a few] numbered days," and [because] they were deluded in their religion by what they were inventing.”

In respect to religious innovations, muslims must adhere strictly to the two sources of guidance: the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and avoid acting on other sources of religious knowledge. The more one acts on other sources of religious knowledge, even if they lead to good deeds, the less they will act on the two sources of guidance, which in turn leads to misguidance. This is why the Holy Prophet Muhammad, peace and blessings be upon him, has warned in a Hadith found in Sunan Abu Dawud, number 4606, that any matter which is not rooted in the two sources of guidance will be rejected by Allah, the Exalted. In addition, the more one acts on other sources of religious knowledge the more they will begin to act on things which contradict the teachings of Islam. This is how the Devil leads people astray, step by step. For example, a person facing difficulties will be advised to perform certain spiritual exercises which contradict and challenge the teachings of Islam. As this person is ignorant and has a habit of acting on other sources of religious knowledge, they will easily fall into this trap and begin to perform spiritual exercises that directly challenge the teachings of Islam. They will even begin to believe things about Allah, the Exalted, and

the universe which contradict the teachings of Islam also, such as believing people or supernatural creatures can control their destiny, as their knowledge is taken from other than the two sources of guidance. Some of these misguided practices and beliefs are clear disbelief, such as practicing black magic. Chapter 2 Al Baqarah, verse 102:

“…It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Hārūt and Mārūt. But they [i.e., the two angels] do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]."…”

So a muslim can lose their faith without even realizing it, as they have the habit of acting on other sources of religious knowledge. This is why acting on religious innovations which are not rooted in the two sources of guidance is following in the footsteps of the Devil. Chapter 2 Al Baqarah, verse 208:

“O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.”

Finally, the main verses under discussion make it clear that when one innovates things in religion it leads to wishful thinking, which in turn leads to the disobedience of Allah, the Exalted. This disobedience involves misusing the blessings one has been granted. This will prevent one from

obtaining a balanced mental and physical state, cause them to misplace everything and everyone within their life and prevent them from adequately preparing for their accountability on the Day of Judgement. Religious innovations and wishful thinking therefore leads to stress, trouble and difficulties in both worlds. This truth has been indicated in the next verse. Chapter 3 Alee Imran, verse 25:

"So how will it be when We assemble them for a Day about which there is no doubt? And each soul will be compensated [in full for] what it earned, and they will not be wronged."

One must therefore avoid religious innovations and wishful thinking in respect to the mercy and forgiveness of Allah, the Exalted, and instead learn and act on the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This will ensure one uses the blessings they have been granted correctly. This leads to obtaining a balanced mental and physical state and correctly placing everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. This behaviour therefore leads to peace of mind and success in both worlds, even if one's desires are contradicted by Islamic teachings. In reality, controlling one's desires is a small price to pay to achieve peace of mind and body in both worlds, just like a person controls their diet to achieve good physical health. Whereas, life becomes a dark prison for the one who fails to obtain peace of mind, even if they fulfil all their desires. This is quite obvious when one observes the rich and famous.

Chapter 3 Alee Imran, verse 25:

“So how will it be when We assemble them for a Day about which there is no doubt? And each soul will be compensated [in full for] what it earned, and they will not be wronged.”

Denying the possibility of humans being resurrected on the Day of Judgement is a strange claim when there are many examples of resurrection which occur throughout the days, months and years. For example, Allah, the Exalted, uses rain to give life to a dead barren land and causes a dead seed to burst forth alive in order to provide for the creation. Similarly, Allah, the Exalted, can and will give life to the dead seed named human, who is buried in the Earth, like the dead seed which sprouts to life. The changing of the seasons clearly show the resurrection. For example, during winter, the leaves of trees die and fall off and the tree appears lifeless. But during other seasons, the leaves grow once again and the tree appears full of life. The sleep wake cycle of all creatures is another example of resurrection. Sleep is the sister of death, as the senses of the sleeper are cut off. Allah, the Exalted, then returns a person’s soul to them if they are destined to live on thereby giving life to the sleeping person once again. Chapter 39 Az Zumar, verse 42:

“Allāh takes the souls at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for which He has decreed death and releases the others for a specified term. Indeed in that are signs for a people who give thought.”

In addition, the Day of Judgement is something which must occur. If one observes the universe they will notice many examples of balance. For example, the Earth is at a perfect and balanced distance from the Sun. If the Earth was slightly closer or further away from the Sun it would not be inhabitable. Similarly, the water cycle, which involves the evaporation of water from the ocean into the atmosphere which is then condensed in order to produce rain, is perfectly balanced so that the creation can continue living on Earth. The ground was created in a balanced way so that the weak branches and shoots of seeds can penetrate through it in order to provide crops for the creation yet the same ground is tough enough to withstand heavy buildings being built on top of it. There are many such examples that not only clearly indicate a Creator but also balance. But there is one major thing in this world which is clearly unbalanced namely, the actions of mankind. One often observes oppressive and tyrannical people who escape punishment in this world. Conversely, there are countless people who are oppressed by others and face other difficulties yet do not receive their full reward for their patience. Many Muslims who sincerely obey Allah, the Exalted, often face many difficulties in this world and only receive a small share in reward whereas those who openly disobey Allah, the Exalted, enjoy the luxuries of this world and only face some problems. Just like Allah, the Exalted, has set up a balance in all His creations the reward and punishment of actions must also be balanced. But this obviously does not occur in this world so therefore it must occur in another time namely, the Day of Recompense.

Allah, the Exalted, could reward and punish fully in this world. But one of the wisdoms behind not fully punishing in this world is that Allah, the Exalted, gives opportunity after opportunity to them so that they sincerely repent and correct their behaviour. He does not fully reward Muslims in this

world as this world is not Paradise. In addition, believing in the unseen namely, the full reward waiting for a Muslim in the next world, is an important aspect of faith. In fact belief in the unseen is what makes faith special. Believing in something which can be perceived through the five senses, such as receiving full reward in this world, would not be so special.

Having fear of full punishment and hope in receiving full reward in the hereafter will encourage one to abstain from sins and perform righteous deeds.

In order for the Day of Recompense to commence this material world must end. This is because punishment and reward can only be given once everyone’s actions terminate. Therefore, the Day of Recompense cannot take place until the actions of people have been concluded. This indicates that the material world must end, sooner or later.

When one reflects on this discussion it will strengthen their faith in the Day of Judgement thereby encouraging them to prepare for it by using the blessings they have been granted correctly as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, so that they achieve peace of mind and success in both worlds. Chapter 45 Al Jathiyah, verse 22:

"For Allah created the heavens and the earth for a purpose, so that every soul may be paid back for what it has committed. And none will be wronged."

Chapter 3 – Alee Imran, Verses 26-27

قُلِ ٱللَّهُمَّ مَٰلِكَ ٱلْمُلْكِ تُؤْتِى ٱلْمُلْكَ مَن تَشَآءُ وَتَنزِعُ ٱلْمُلْكَ مِمَّن تَشَآءُ وَتُعِزُّ مَن تَشَآءُ
وَتُذِلُّ مَن تَشَآءُ بِيَدِكَ ٱلْخَيْرُ ۖ إِنَّكَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ٢٦

تُولِجُ ٱلَّيْلَ فِى ٱلنَّهَارِ وَتُولِجُ ٱلنَّهَارَ فِى ٱلَّيْلِ وَتُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ وَتُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْحَىِّ
وَتَرْزُقُ مَن تَشَآءُ بِغَيْرِ حِسَابٍ ٢٧

“Say, "O Allah, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand is [all] good. Indeed, You are over all things competent.

You cause the night to enter the day, and You cause the day to enter the night; and You bring the living out of the dead, and You bring the dead out of the living. And You give provision to whom You will without account.""

As Allah, the Exalted, alone has power over all things, He alone must be obeyed in every situation. Chapter 3 Alee Imran, verse 26:

“Say, "O Allāh, Owner of Sovereignty…””

This obedience involves using the blessings one has been granted correctly, according to the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. It is this obedience or lack of it which will determine whether or not one receives the power to overcome all the difficulties and tests of life so that they obtain peace of mind in both worlds. Chapter 3 Alee Imran, verse 26:

“…You give sovereignty to whom You will and You take sovereignty away from whom You will…”

This is also a warning to those who misuse the authority and leadership Allah, the Exalted, has granted them. Allah, the Exalted, granted countless nations great power but as they misused it, He took it away from them and disgraced them in both worlds. Chapter 3 Alee Imran, verse 26:

“…You honor whom You will and You humble whom You will…”

One should therefore learn from the past and ensure they use all the blessings they have been granted, such as their authority, correctly before it seized from them. Generally speaking, the one who uses the blessings they have been granted correctly as outlined in Islamic teachings will obtain a balanced mental and physical state and they will correctly place everything and everyone within their life. This will lead to honour and peace of mind in both worlds. Whereas, the one who misuses the blessings they have been granted will not achieve a balanced mental and physical state and they will misplace everything and everyone within their life. This will prevent them from achieving honour and peace of mind in both worlds. As Allah, the Exalted, alone knows all things, He alone can provide the perfect code of conduct for mankind to follow so that they achieve honour and peace of mind in both worlds. Whereas, any man-made codes of conduct will never achieve this outcome due to a lack of knowledge, experience, foresight and due to biases. Chapter 3 Alee Imran, verse 26:

“Say, "O Allāh, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand is [all] good. Indeed, You are over all things competent.”

Therefore, a person must accept and act on Islamic teachings for their own sake, even if it contradicts their desires. They must behave as a wise patient who accepts and acts on the medical advice of their doctor knowing it is best for them, even though they are prescribed bitter medicines and a strict diet plan. The same way this wise patient will achieve good mental

and physical health, so will the person who accepts and acts on Islamic teachings. Even though, in most cases, patients do not understand the science behind the medicines they are prescribed and therefore blindly trust their doctor, Allah, the Exalted, invites people to reflect on the teachings of Islam so that they can appreciate its positive effects on their lives. He does not expect people to blindly trust the teachings of Islam and instead He wants them to recognize its truthfulness from its clear proofs. But this requires a person to adopt an unbiased and open mind when approaching the teachings of Islam. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….""

In addition, as Allah, the Exalted, alone controls the spiritual hearts of people, the abode of peace of mind, He alone decides who obtains it and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

Chapter 3 Alee Imran, verse 26:

“Say, "O Allāh, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand is [all] good. Indeed, You are over all things competent.””

This also indicates that being granted authority and influence in society is not necessarily a sign of being granted honour by Allah, the Exalted, as authority and honour have been separated in this verse. For example, Allah, the Exalted, can grant someone authority but use it as a means to humiliate them. And Allah, the Exalted, can remove someone from influence while granting them honour amongst society. Therefore, it is important for muslims to live by the correct definitions of life otherwise they will misplace their efforts and misuse the blessings they have been granted. For example, according to worldly standards, finding happiness and peace of mind lies in fulfilling one’s desires. Whereas, the truth is that, as discussed earlier, obtaining peace of mind lies only in using the blessings one has been granted correctly according to Islamic teachings. According to worldly standards success is measured by wealth and worldly luxuries. Whereas, the truth is that real success lies in achieving peace of mind in both worlds as the one who possesses worldly luxuries will still be miserable if they do not have peace of mind. Therefore, one must learn and act on Islamic teachings so that they understand the correct definitions of life so that they direct their efforts in the right place and use the blessings they have been granted correctly so that they achieve peace of mind in both worlds.

Chapter 3 Alee Imran, verse 26:

“Say, "O Allāh, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand is [all] good. Indeed, You are over all things competent.””

This verse also criticizes the people of the book, who were discussed in earlier verses. Allah, the Exalted, initially appointed them as His representatives on Earth but as they failed to sincerely obey Him, by using the blessings they had been granted correctly according to the divine scriptures they had been granted, they were removed from their position and replaced with the muslim nation. Therefore, muslims must avoid following in their footsteps by failing to fulfil their duty as the representatives of Allah, the Exalted. This duty is only fulfilled when one learns and acts on the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This will ensure one uses the blessings they have been granted correctly, which involves fulfilling the rights of people. This will cause the spread of justice and peace within society and show the true face of Islam to the outside world. When one fails to fulfil this duty, they will spread corruption within society, as they will misuse the blessings they have been granted, which will prevent them from fulfilling the rights of people. In addition, they will deter non-muslims and other muslims from accepting and acting on Islam as they will misrepresent it. This duty of correctly representing Allah, the Exalted, must be fulfilled by every muslim otherwise they will be humiliated by Allah, the Exalted, and replaced by others. Chapter 5 Al Ma’idah, verse 54:

“O you who have believed, whoever of you should revert from his religion - Allāh will bring forth [in place of them] a people He will love and who will

love Him [who are] humble toward the believers, strong against the disbelievers; they strive in the cause of Allāh and do not fear the blame of a critic. That is the favor of Allāh; He bestows it upon whom He wills. And Allāh is all-Encompassing and Knowing."

Chapter 3 Alee Imran, verse 26:

"Say, "O Allāh, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand is [all] good. Indeed, You are over all things competent.""

Ultimately, as the entire creation belongs to and is under the complete control and jurisdiction of Allah, the Exalted, a person has no choice but to comply with His rules. Just like a person will face trouble if they fail to comply with the rules set by the government in charge of a particular country, so will they face trouble in both worlds if they fail to comply with the rules of the Owner of the universe. A person may be able to leave a country if they are not pleased with its rules but they will not be able to escape to a place where the rules and jurisdiction of Allah, the Exalted, do not apply. A person may be able to change the rules of their society but they will never be able to change the rules of Allah, the Exalted. In addition, just like a person who owns a house decides the rules of the house, even if other people object to these rules, similarly, the universe belongs to Allah, the Exalted, and therefore, He alone decides the rules of this universe, whether people like these rules or not. Therefore, one must comply with these rules, for their own sake. The one who understands this fact will

comply with the rules of Allah, the Exalted, and strive to obey Him by using the blessings they have been granted in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. A person can either strive to learn the wisdoms behind the commands and prohibitions of Allah, the Exalted, so that they understand how they benefit them and the wider society and how they lead to peace of mind and body in both worlds or they can worship their desires and reject the teachings of Islam. But the one who fails to comply with Islamic rules should prepare themselves to face the consequences of their choice in both worlds and no objections, protests or complaints will save them. Chapter 18 Al Kahf, verse 29:

“And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve." Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place.”

The ultimate and infinite power of Allah, the Exalted, can be appreciated in different ways. For example, it can be appreciated by observing history and the way He dealt with different nations and it can appreciated when one observes the Heavens and the Earth. Chapter 3 Alee Imran, verse 27:

“You cause the night to enter the day, and You cause the day to enter the night…”

The fact that the days and nights are perfectly synchronized indicates a Single Controller, as many gods would desire different things, which would cause chaos within the universe. Chapter 21 Al Anbiya, verse 22:

“Had there been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined…”

In addition, Allah, the Exalted, ensures the days and nights occur in suitable intervals as too much daylight or too much nighttime would be harmful for the creation. For example, too much daylight would prevent people from correctly organizing when to earn their provision and deal with daily activities and when to rest. A suitable amount of nighttime is therefore required so that people can rest. If there was too much nighttime and not enough daylight, this would hinder the growth of crops, which are needed to provide provision to the creation and suitable daylight is required so that people can fulfil their daily needs and seek their provision. Chapter 28 Al Qasas, verses 71-73:

“Say, "Have you considered: if Allāh should make for you the night continuous until the Day of Resurrection, what deity other than Allāh could bring you light? Then will you not hear?" Say, "Have you considered: if Allāh should make for you the day continuous until the Day of Resurrection, what deity other than Allāh could bring you a night in which you may rest? Then will you not see?" And out of His mercy He made for you the night

and the day that you may rest therein and [by day] seek from His bounty and [that] perhaps you will be grateful."

As indicated by these verses, just acknowledging the way Allah, the Exalted, controls the days and nights for people indicates His infinite power and should encourage people to show gratitude to Him. Gratitude in one's intention involves only acting in order to please Allah, the Exalted. Gratitude in one's speech involves speaking what is good or remaining silent. And gratitude in one's actions involves using the blessings one has been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

Allah, the Exalted, then indicates another aspect of His infinite power which should encourage one to sincerely obey Him. Chapter 3 Alee Imran, verse 27:

"…and You bring the living out of the dead, and You bring the dead out of the living…"

The source of life and death is Allah, the Exalted, alone. He brings out life from the dead, such as causing a lifeless seed to burst forth with life or granting life to a dead land so that one can observe crops and plants growing out of it. He grants death to the living, such as the death of people

and the death of crops, plants and trees in certain seasons in the year. He combines both granting death and life every day to people when they sleep and then wake up again. Chapter 39 Az Zumar, verse 42:

“Allāh takes the souls at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for which He has decreed death and releases the others for a specified term. Indeed in that are signs for a people who give thought.”

Allah, the Exalted, then indicates another aspect of His infinite power which should encourage one to sincerely obey Him. Chapter 3 Alee Imran, verse 27:

“…And You give provision to whom You will without account.”

Allah, the Exalted, allocated the provision of all creatures fifty thousand years before He created the Heavens and the Earth. This has been confirmed in a Hadith found in Sahih Muslim, number 6748. There are countless creatures within the universe yet all of them are provided for by Allah, the Exalted. Most of them do not even store their provision and instead seek it on a daily basis, yet they all manage to find it. Chapter 29 Al Ankabut, verse 60:

“And how many a creature carries not its [own] provision. Allah provides for it and for you. And He is the Hearing, the Knowing.”

There are people that strive extremely hard to earn provision, such as wealth, yet only obtain according to the needs. On the other hand, there are others who obtain excessive amounts of provision, such as wealth, with minimal effort. This clearly indicates that there is a Controller who decides the amount of provision each person receives, irrespective of their efforts. In addition, people often receive their provision, such as their daily food, in ways which they never expected or planned for. Generally speaking, it is a duty on a person to use the means provided to them, such as their energy, to seek and earn their lawful provision and avoid unlawful means while being confident their destined provision will reach them, even if this is not obvious to them.

Finally, it is important to note that the aim of all people in this world, irrespective of their faith, is to achieve peace of mind. As discussed earlier, this is only obtained when one uses the blessings they have been granted correctly according to Islamic teachings. It is important to note that obtaining it is not connected to how much worldly things, such as wealth, a person possesses. Rather, obtaining peace of mind is connected to how one uses the blessings they have been granted. Therefore, even a poor person can achieve peace of mind as all they need to do is use whatever Allah, the Exalted, has granted them correctly, according to Islamic teachings. In reality, this is the test of life in this world, meaning, whether or not a person will use the blessings they have been granted correctly as outlined in Islamic teachings. The test of life is not how much worldly things a person can obtain. Chapter 67 Al Mulk, verse 2:

“[He] who created death and life to test you [as to] which of you is better in deed…”

Chapter 3 Alee Imran, verse 27:

“You cause the night to enter the day, and You cause the day to enter the night; and You bring the living out of the dead, and You bring the dead out of the living. And You give provision to whom You will without account.”

The one who appreciates the realities of this verse will inevitably strive to obey Allah, the Exalted, as He controls all things, including the spiritual hearts of people, the abode of peace of mind. This obedience involves using the blessings one has been granted correctly as outlined in Islamic teachings. This will ensure one achieves a balanced mental and physical state and correctly places everything and everyone within their life while adequately preparing for their accountability on Judgement Day. This all therefore leads to peace of mind in both worlds. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely

give them their reward [in the Hereafter] according to the best of what they used to do."

Whereas, the one who disobeys Allah, the Exalted, by misusing the blessings they have been granted will not obtain a balanced mental and physical state and they will incorrectly place everything and everyone within their life. This will lead to stress, difficulties and trouble for them in both worlds, even if they experience moments of entertainment and possess worldly luxuries. Chapter 9 At Tawbah, verse 82:

"So let them laugh a little and [then] weep much as recompense for what they used to earn."

And chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

Chapter 3 – Alee Imran, Verses 28-32

لَّا يَتَّخِذِ ٱلۡمُؤۡمِنُونَ ٱلۡكَٰفِرِينَ أَوۡلِيَآءَ مِن دُونِ ٱلۡمُؤۡمِنِينَۖ وَمَن يَفۡعَلۡ ذَٰلِكَ فَلَيۡسَ مِنَ ٱللَّهِ فِي
شَيۡءٍ إِلَّآ أَن تَتَّقُواْ مِنۡهُمۡ تُقَىٰةٗۗ وَيُحَذِّرُكُمُ ٱللَّهُ نَفۡسَهُۥۗ وَإِلَى ٱللَّهِ ٱلۡمَصِيرُ ٢٨

قُلۡ إِن تُخۡفُواْ مَا فِي صُدُورِكُمۡ أَوۡ تُبۡدُوهُ يَعۡلَمۡهُ ٱللَّهُۗ وَيَعۡلَمُ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۗ وَٱللَّهُ
عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ٢٩

يَوۡمَ تَجِدُ كُلُّ نَفۡسٖ مَّا عَمِلَتۡ مِنۡ خَيۡرٖ مُّحۡضَرٗا وَمَا عَمِلَتۡ مِن سُوٓءٖ تَوَدُّ لَوۡ أَنَّ بَيۡنَهَا وَبَيۡنَهُۥٓ
أَمَدَۢا بَعِيدٗاۗ وَيُحَذِّرُكُمُ ٱللَّهُ نَفۡسَهُۥۗ وَٱللَّهُ رَءُوفُۢ بِٱلۡعِبَادِ ٣٠

قُلۡ إِن كُنتُمۡ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِي يُحۡبِبۡكُمُ ٱللَّهُ وَيَغۡفِرۡ لَكُمۡ ذُنُوبَكُمۡۚ وَٱللَّهُ غَفُورٞ رَّحِيمٞ ٣١

قُلۡ أَطِيعُواْ ٱللَّهَ وَٱلرَّسُولَۖ فَإِن تَوَلَّوۡاْ فَإِنَّ ٱللَّهَ لَا يُحِبُّ ٱلۡكَٰفِرِينَ ٣٢

“Let not believers take disbelievers as allies [supporters or protectors] rather than believers. And whoever [of you] does that has nothing [i.e., no association] with Allah, except when taking precaution against them in prudence. And Allah warns you of Himself, and to Allah is the [final] destination.

Say, "Whether you conceal what is in your breasts or reveal it, Allah knows it. And He knows that which is in the heavens and that which is on the earth. And Allah is over all things competent.”

The Day every soul will find what it has done of good present [before it] and what it has done of evil, it will wish that between itself and that [evil] was a

great distance. And Allah warns you of Himself, and Allah is Kind to [His] servants.

Say, [Prophet Muhammad, peace and blessings be upon him], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful."

Say, "Obey Allah and the Messenger. But if you turn away - then indeed, Allah does not like the disbelievers.""

Chapter 3 Alee Imran, verse 28:

“Let not believers take disbelievers as allies [i.e., supporters or protectors] rather than believers. And whoever [of you] does that has nothing [i.e., no association] with Allāh, except when taking precaution against them in prudence…”

This verse does not mean a Muslim cannot befriend a non-Muslim as this particular verse and similar verses refer to the non-Muslims in the time of the Holy Prophet Muhammad, peace and blessings be upon him. This has been indicated in verse 28, as the Companions, may Allah be pleased with them, were given permission to appear friendly with non-muslims in order to protect themselves from their harm. Becoming intimately friendly to a non-Muslim who desired the destruction of Islam was especially dangerous at that time, as the non-Muslims would spy on the Muslim community in order to gain vital intelligence which could aid them in their fight against Islam.

Generally speaking, the Holy Quran clearly advises that Allah, the Exalted, does not forbid befriending non-Muslims. Chapter 60 Al Mumtahanah, verse 8:

“Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous

toward them and acting justly toward them. Indeed, Allah loves those who act justly."

In reality, the main verse warns Muslims not to befriend those who direct them away from the sincere obedience of Allah, the Exalted. This involves using the blessings one has been granted correctly according to Islamic teachings. This in reality, can apply to both Muslims and non-Muslims. As warned in a Hadith found in Sunan Abu Dawud, number 4833, a Muslim is on the way of life of their friend. This means a person will adopt the characteristics, good or bad, which their companions possess, whether this is obvious to them or not. Therefore, a muslim must strive to adopt the company of those who encourage them to obey Allah, the Exalted.

In addition, treating all people kindly, Muslims and non-Muslims, is the characteristic of a true believer. A true believer keeps their verbal and physical harm away from a person and their possessions. This has been advised in a Hadith found in Sunan An Nasai, number 4998.

It is important to understand that there is a difference between healthy social conduct with others and deep friendship with others. A deep friendship will always influence a person, whether they realise it or not and it can lead one to compromising on their faith out of love for their companion whereas, good social conduct with others will never take one to this level. Therefore, Muslims must adopt good character and manners towards everyone but reserve deep friendship for those who will encourage them towards the sincere obedience of Allah, the Exalted. Only a Muslim can do this for another Muslim. A non-Muslim on the other hand, will either

directly or indirectly encourage a Muslim to disobey Allah, the Exalted, even if they do not intend this. This is because a non-Muslim lives by a separate code of conduct then a Muslim. And the behaviour which is acceptable to a non-Muslim may not be acceptable in the eyes of Islam.

The one who adopts the fear of Allah, the Exalted, and the fear of their accountability on the Day of Judgement, will understand the negative consequences of a bad companion and therefore avoid them. Chapter 3 Alee Imran, verse 28:

"…And Allāh warns you of Himself, and to Allāh is the [final] destination."

This is because the one who is negatively influenced by their companions will inevitably disobey Allah, the Exalted, by misusing the blessings they have been granted. This will lead to an unbalanced mental and physical state, it will cause them to misplace everything and everyone within their life and prevent them from preparing adequately for their accountability on the Day of Judgement. A bad companion will therefore prevent one from obtaining peace of mind in this world or in the next. In this world, this outcome is obvious as the majority of crimes and sins begin with a relationship with someone. Chapter 25 Al Furqan, verses 27-28:

“And the Day the wrongdoer will bite on his hands [in regret] he will say, "Oh, I wish I had taken with the Messenger a way. Oh, woe to me! I wish I had not taken that one as a friend.””

As Allah, the Exalted, is fully aware of all things, one will be held accountable for every relationship and how that relationship affects their intention, speech and actions. Chapter 3 Alee Imran, verse 29:

“Say, "Whether you conceal what is in your breasts or reveal it, Allāh knows it. And He knows that which is in the heavens and that which is on the earth. And Allāh is over all things competent.””

In addition, even if one does not appreciate the negative effects of bad companions, or anything else which has been warned against in Islam, they must accept and act on Islamic teachings as Allah, the Exalted, knows what is best for them as He knows all things. In cases like this, one must behave like a wise patient who accepts and acts on the medical advice of their doctor knowing it is best for them, even though they are prescribed bitter medicines and a strict diet plan. The same way this wise patient will achieve good physical health, the one who accepts and acts on Islamic teachings will achieve peace of mind and body in both worlds. This is because the only One who has the knowledge required to ensure a person achieves a balanced mental and physical state is Allah, the Exalted. The knowledge of the mental and physical states of humans possessed by society will never be enough to achieve this outcome, despite all the research that has been undertaken, as they cannot solve every issue a person can face within their life, their advice cannot cause one to avoid all

types of mental and physical stress nor can their advice cause one to correctly place everything and everyone with in their life, due to limited knowledge, experience, foresight and due to biases. Allah, the Exalted, alone has this knowledge and He has granted it to mankind in the form of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This truth is obvious when one observes those who use the blessings they have been granted according to Islamic teachings and those who do not. Even though, in most cases, patients do not understand the science behind the medicines they are prescribed and therefore blindly trust their doctor, Allah, the Exalted, invites people to reflect on the teachings of Islam so that they can appreciate its positive effects on their lives. He does not expect people to blindly trust the teachings of Islam and instead He wants them to recognize its truthfulness from its clear proofs. But this requires a person to adopt an unbiased and open mind when approaching the teachings of Islam. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….""

In addition, as Allah, the Exalted, alone controls the spiritual hearts of people, the abode of peace of mind, He alone decides who obtains it and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

And it is clear that Allah, the Exalted, will only give peace of mind to those who use the blessings He has granted them correctly.

Chapter 3 Alee Imran, verse 29:

"…And Allāh is over all things competent."

Allah, the Exalted, then reminds people of the regrets of the Day of Judgement which cannot be corrected as there are no second chances once a person leaves this world. Chapter 3 Alee Imran, verse 30:

"The Day every soul will find what it has done of good present [before it] and what it has done of evil, it will wish that between itself and that [evil] was a great distance…"

Generally speaking, one should be more concerned about the regrets of the Day of Judgement then the regrets of this material world. This is because the regrets of this world can often be rectified, they are not so far reaching and they are not so serious, as death will inevitably take the person away from this world and their regrets. Whereas, the regrets on

Judgement Day cannot be rectified, they are far reaching and are extremely serious as they may well be the difference between entering Hell or obtaining Paradise. Therefore, one must prioritise minimising the regrets of the Day of Judgement over the regrets of this material world. Even though a person will be scared into worrying about worldly regrets by other people, one should instead fear Allah, the Exalted, and the consequences of their choices in this world. Chapter 3 Alee Imran, verse 30:

"…And Allāh warns you of Himself…"

As long as one remains firm on the obedience of Allah, the Exalted, by using the blessings they have been granted correctly, as outlined in Islamic teachings, Allah, the Exalted, will protect them from the negative effects of worldly regrets so that they achieve peace of mind in both worlds. Chapter 3 Alee Imran, verse 30:

"…and Allāh is Kind to [His] servants."

And chapter 65 At Talaq, verse 2:

"…And whoever fears Allah - He will make for him a way out."

Chapter 3 Alee Imran, verse 30:

“The Day every soul will find what it has done of good present [before it] and what it has done of evil, it will wish that between itself and that [evil] was a great distance…”

Generally speaking, a person must never adopt wishful thinking and believe they will somehow correct their behaviour on the Day of Judgement, through sincere repentance or through something else. Allah, the Exalted, will not accept any excuses or attempts at pleasing Him on the Day of Judgement, as the time for sincere repentance and taking other steps in rectifying one’s disobedience is only in this world. Chapter 30 Ar Rum, verse 57:

“So that Day, their excuse will not benefit those who wronged, nor will they be asked to appease [Allāh].”

One must therefore adopt real hope in the mercy and forgiveness of Allah, the Exalted, and avoid wishful thinking as it has no value in Islam. Real hope involves persisting on His obedience, which involves using the blessings one has been granted correctly, as outlined in Islamic teachings,

and sincerely repenting whenever they happen to commit a sin. Sincere repentance involves feeling guilty, seeking the forgiveness of Allah, the Exalted, and anyone who has been wronged, as long as this will not lead to further trouble. One must sincerely promise to avoid committing the same or similar sin again and make up for any rights which have been violated in respect to Allah, the Exalted, and people. The difference between hope and wishful thinking has been indicated in the main verses under discussion also. Chapter 3 Alee Imran, verse 30:

"…And Allāh warns you of Himself, and Allāh is Kind to [His] servants."

Generally speaking, as Allah, the Exalted, continuously supplies people with countless blessings it is only right and fair they show gratitude for them. Gratitude in one's intention involves only acting in order to please Allah, the Exalted. Gratitude in one's speech involves speaking what is good or remaining silent. And gratitude in one's actions involves using the blessings one has been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The one who encompasses these aspects of gratitude will be granted more reward, blessings and peace of mind in both worlds. Chapter 14 Ibrahim, verse 7:

"…If you are grateful, I will surely increase you [in favor]…"

This path of gratitude leads to peace of mind in both worlds as it will ensure one achieves a balanced mental and physical state and that they correctly place everything and everyone within their life, while preparing adequately for their accountability on the Day of Judgement. This path of gratitude is therefore the path of peace of mind and success in both worlds and the physical role model of this path is none other than the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 3 Alee Imran, verse 31:

“Say [Prophet Muhammad, peace and blessings be upon him], "If you should love Allāh, then follow me, [so] Allāh will love you and forgive you your sins. And Allāh is Forgiving and Merciful.""

This verse encourages one to actualise their verbal declaration of faith in Allah, the Exalted, through sincerely obeying Him. This obedience involves using the blessings one has been granted correctly, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Physically acting on one’s verbal declaration of faith is the evidence and currency one needs in order to achieve peace of mind and success in both worlds. This is because faith is like a plant which must be nourished with good actions and protected from sins in order to flourish. Just like a plant which is not protected from harmful things and fails to obtain nourishment, such as sunlight, will fail to flourish and will most likely die, the faith of a person will not flourish and is in danger of dying if they persist on sins and fail to perform good deeds. This is the greatest loss. Therefore, one must avoid wishful thinking whereby they claim faith, love and respect for Allah, the Exalted, and His Holy Prophet Muhammad, peace and blessings be upon him, but fail to prove their verbal claim through acts of obedience. The one who adopts wishful thinking will

therefore not achieve peace of mind or success in this world or in the next. Whereas, the one who adopts real hope in the mercy and forgiveness of Allah, the Exalted, by persisting on sincerely obeying Him, by using the blessings they have been granted correctly as outlined in Islamic teachings, will obtain the mercy and forgiveness of Allah, the Exalted, in both worlds so that they achieve peace of mind and success in both worlds. Chapter 3 Alee Imran, verse 31:

“Say [Prophet Muhammad, peace and blessings be upon him], "If you should love Allāh, then follow me, [so] Allāh will love you and forgive you your sins. And Allāh is Forgiving and Merciful.""

One must therefore practically follow the Holy Prophet Muhammad, peace and blessings be upon him, by using the blessings they have been correctly even if it contradicts their desires. This alone will ensure they achieve a balanced mental and physical state and ensure they correctly place everything and everyone within their life while preparing adequately for their accountability on the Day of Judgement. Controlling one’s desires is a small price to pay to achieve peace of mind and body, just like a person controls their diet to achieve good physical health. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Whereas, life becomes a dark prison for the one who fails to obtain peace of mind, even if they fulfil all their desires, as their attitude will prevent them from achieving a balanced mental and physical state and it will cause them to misplace everything and everyone within their life. This is quite obvious when one observes the rich and famous who persist on misusing the blessings they have been granted. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

And chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

Chapter 3 Alee Imran, verse 31:

“Say [Prophet Muhammad, peace and blessings be upon him], "If you should love Allāh, then follow me, [so] Allāh will love you and forgive you your sins. And Allāh is Forgiving and Merciful."”

This verse also indicates that the one who practically follows the Holy Prophet Muhammad, peace and blessings be upon him, by learning and acting on his life and teachings in this world will join him in the hereafter. It is logical to understand that if one follows the same path of another, they will unite at their destination. But if a muslim chooses a different path and way of life from the Holy Prophet Muhammad, peace and blessings be upon him, then they will not unite with him in the hereafter. One must bear in mind even the previous nations claim to believe, respect and love their Holy Prophets, peace be upon them, yet they will not unite with them in the hereafter as they did not practically follow them.

Chapter 3 Alee Imran, verse 31:

“Say [Prophet Muhammad, peace and blessings be upon him], "If you should love Allāh, then follow me, [so] Allāh will love you and forgive you your sins. And Allāh is Forgiving and Merciful."”

This verse also indicates the importance of strictly following the path of the Holy Prophet Muhammad, peace and blessings be upon him, at all times

and avoiding all other paths. His path involves acting on the two sources of guidance: the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Therefore, one must avoid all other sources of religious knowledge, even if it leads to good deeds. The more one acts on other sources of religious knowledge, even if they lead to good deeds, the less they will act on the two sources of guidance, which in turn leads to misguidance. This is why the Holy Prophet Muhammad, peace and blessings be upon him, has warned in a Hadith found in Sunan Abu Dawud, number 4606, that any matter which is not rooted in the two sources of guidance will be rejected by Allah, the Exalted. In addition, the more one acts on other sources of religious knowledge the more they will begin to act on things which contradict the teachings of Islam. This is how the Devil leads people astray, step by step. For example, a person facing difficulties will be advised to perform certain spiritual exercises which contradict and challenge the teachings of Islam. As this person is ignorant and has a habit of acting on other sources of religious knowledge, they will easily fall into this trap and begin to perform spiritual exercises that directly challenge the teachings of Islam. They will even begin to believe things about Allah, the Exalted, and the universe which contradict the teachings of Islam also, such as believing people or supernatural creatures can control their destiny, as their knowledge is taken from other than the two sources of guidance. Some of these misguided practices and beliefs are clear disbelief, such as practicing black magic. Chapter 2 Al Baqarah, verse 102:

“…It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Hārūt and Mārūt. But they [i.e., the two angels] do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]."…”

So a muslim can lose their faith without even realizing it, as they have the habit of acting on other sources of religious knowledge. This is why acting on religious innovations which are not rooted in the two sources of guidance is following in the footsteps of the Devil. Chapter 2 Al Baqarah, verse 208:

“O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.”

The difference between the two paths discussed in the main verses: the path of obedience which leads to peace of mind in both worlds, and the path of disobedience which leads to difficulties and stress in both worlds, is then summarized in the next verse. Chapter 3 Alee Imran, verse 32:

“Say, "Obey Allāh and the Messenger. But if you turn away - then indeed, Allāh does not like the disbelievers."”

One must bear in mind obedience is a practical thing and is therefore more than just possessing faith in one’s spiritual heart. Obedience to Allah, the Exalted, involves performing good deeds for His pleasure. The one who acts for other reasons will not gain reward from Allah, the Exalted. This has been warned in a Hadith found in Jami At Tirmidhi, number 3154. Obedience to Allah, the Exalted, also involves learning and acting on the Holy Quran. Obedience to the Holy Prophet Muhammad, peace and

blessings be upon him, involves learning and acting on his life and teachings. The one who obeys Allah, the Exalted, and His Holy Prophet Muhammad, peace and blessings be upon him, will ensure they use the blessings they have been granted correctly. This leads to a balanced mental and physical state and ensures one correctly places everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. This leads to peace of mind in both worlds.

It is important to note that Allah, the Exalted, warns those who do not practically obey Allah, the Exalted, and His Holy Prophet Muhammad, peace and blessings be upon him, of leaving this world without their faith. Chapter 3 Alee Imran, verse 32:

“Say, "Obey Allāh and the Messenger. But if you turn away - then indeed, Allāh does not like the disbelievers."”

As discussed earlier, this is because faith is like a plant which must be nourished with good actions. Just like a plant which fails to obtain nourishment, such as sunlight, will die, so may well the faith of a person die if they fail to nourish it with acts of obedience. This is the greatest loss.

Chapter 3 – Alee Imran, Verses 33-44

۞ إِنَّ ٱللَّهَ ٱصۡطَفَىٰٓ ءَادَمَ وَنُوحٗا وَءَالَ إِبۡرَٰهِيمَ وَءَالَ عِمۡرَٰنَ عَلَى ٱلۡعَٰلَمِينَ ٣٣

ذُرِّيَّةَۢ بَعۡضُهَا مِنۢ بَعۡضٖۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ٣٤

إِذۡ قَالَتِ ٱمۡرَأَتُ عِمۡرَٰنَ رَبِّ إِنِّي نَذَرۡتُ لَكَ مَا فِي بَطۡنِي مُحَرَّرٗا فَتَقَبَّلۡ مِنِّيٓۖ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلۡعَلِيمُ
٣٥

فَلَمَّا وَضَعَتۡهَا قَالَتۡ رَبِّ إِنِّي وَضَعۡتُهَآ أُنثَىٰ وَٱللَّهُ أَعۡلَمُ بِمَا وَضَعَتۡ وَلَيۡسَ ٱلذَّكَرُ كَٱلۡأُنثَىٰۖ وَإِنِّي
سَمَّيۡتُهَا مَرۡيَمَ وَإِنِّيٓ أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ ٱلشَّيۡطَٰنِ ٱلرَّجِيمِ ٣٦

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٖ وَأَنۢبَتَهَا نَبَاتًا حَسَنٗا وَكَفَّلَهَا زَكَرِيَّاۖ كُلَّمَا دَخَلَ عَلَيۡهَا زَكَرِيَّا
ٱلۡمِحۡرَابَ وَجَدَ عِندَهَا رِزۡقٗاۖ قَالَ يَٰمَرۡيَمُ أَنَّىٰ لَكِ هَٰذَاۖ قَالَتۡ هُوَ مِنۡ عِندِ ٱللَّهِۖ إِنَّ ٱللَّهَ يَرۡزُقُ مَن
يَشَآءُ بِغَيۡرِ حِسَابٍ ٣٧

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُۥۖ قَالَ رَبِّ هَبۡ لِي مِن لَّدُنكَ ذُرِّيَّةٗ طَيِّبَةًۖ إِنَّكَ سَمِيعُ ٱلدُّعَآءِ ٣٨

فَنَادَتۡهُ ٱلۡمَلَٰٓئِكَةُ وَهُوَ قَآئِمٞ يُصَلِّي فِي ٱلۡمِحۡرَابِ أَنَّ ٱللَّهَ يُبَشِّرُكَ بِيَحۡيَىٰ مُصَدِّقَۢا بِكَلِمَةٖ مِّنَ ٱللَّهِ
وَسَيِّدٗا وَحَصُورٗا وَنَبِيّٗا مِّنَ ٱلصَّٰلِحِينَ ٣٩

قَالَ رَبِّ أَنَّىٰ يَكُونُ لِي غُلَٰمٌ وَقَدْ بَلَغَنِيَ ٱلْكِبَرُ وَٱمْرَأَتِي عَاقِرٌ قَالَ كَذَٰلِكَ ٱللَّهُ يَفْعَلُ مَا
يَشَآءُ ٤٠

قَالَ رَبِّ ٱجْعَل لِّيٓ ءَايَةً قَالَ ءَايَتُكَ أَلَّا تُكَلِّمَ ٱلنَّاسَ ثَلَٰثَةَ أَيَّامٍ إِلَّا رَمْزًا وَٱذْكُر رَّبَّكَ
كَثِيرًا وَسَبِّحْ بِٱلْعَشِيِّ وَٱلْإِبْكَٰرِ ٤١

وَإِذْ قَالَتِ ٱلْمَلَٰٓئِكَةُ يَٰمَرْيَمُ إِنَّ ٱللَّهَ ٱصْطَفَىٰكِ وَطَهَّرَكِ وَٱصْطَفَىٰكِ عَلَىٰ نِسَآءِ ٱلْعَٰلَمِينَ
٤٢

يَٰمَرْيَمُ ٱقْنُتِي لِرَبِّكِ وَٱسْجُدِي وَٱرْكَعِي مَعَ ٱلرَّٰكِعِينَ ٤٣

وَإِذْ قَالَتِ ٱلْمَلَٰٓئِكَةُ يَٰمَرْيَمُ إِنَّ ٱللَّهَ ٱصْطَفَىٰكِ وَطَهَّرَكِ وَٱصْطَفَىٰكِ عَلَىٰ نِسَآءِ ٱلْعَٰلَمِينَ
٤٢

يَٰمَرْيَمُ ٱقْنُتِي لِرَبِّكِ وَٱسْجُدِي وَٱرْكَعِي مَعَ ٱلرَّٰكِعِينَ ٤٣

“Indeed, Allah chose Adam and Noah and the family of Abraham and the family of Imran over the worlds.

Descendants, some of them from others. And Allah is Hearing and Knowing.

[Mention], when the wife of Imran said, "My Lord, indeed I have pledged to You what is in my womb, consecrated [for Your service], so accept this from me. Indeed, You are the Hearing, the Knowing."

But when she delivered her, she said, "My Lord, I have delivered a female." And Allah was most knowing of what she delivered, and the male is not like the female. "And I have named her Mary, and I seek refuge for her in You and [for] her descendants from Satan, the expelled [from the mercy of Allah]."

So her Lord accepted her with good acceptance and caused her to grow in a good manner and put her in the care of Zechariah. Every time Zechariah entered upon her in the prayer chamber, he found with her provision. He said, "O Mary, from where is this [coming] to you?" She said, "It is from Allah. Indeed, Allah provides for whom He wills without account."

At that, Zechariah called upon his Lord, saying, "My Lord, grant me from Yourself a good offspring. Indeed, You are the Hearer of supplication."

So the angels called him while he was standing in prayer in the chamber, "Indeed, Allah gives you good tidings of John, confirming a word from Allah and [who will be] leader, abstaining and a prophet from among the righteous."

He said, "My Lord, how will I have a boy when I have reached old age and my wife is barren?" He [the angel] said, "Such is Allah; He does what He wills."

He said, "My Lord, make for me a sign." He said, "Your sign is that you will not [be able to] speak to the people for three days except by gesture. And remember your Lord much and exalt in the evening and the morning."

And [mention] when the angels said, "O Mary, indeed Allah has chosen you and purified you and chosen you above the women of the worlds.

O Mary, be devoutly obedient to your Lord and prostrate and bow with those who bow."

That is from the news of the unseen which We reveal to you, [Prophet Muhammad, peace and blessings be upon him]. And you were not with them when they cast their pens as to which of them should be responsible for Mary. Nor were you with them when they disputed."

History is often used to show the importance of sincerely obeying Allah, the Exalted, and how it leads to peace of mind in both worlds. For example, stories of the past Holy Prophets, peace be upon them, and the other righteous servants of Allah, the Exalted, are told in the Holy Quran so that people can appreciate how the obedience of Allah, the Exalted, leads to peace of mind and success in both worlds. Chapter 3 Alee Imran, verses 33-34:

“Indeed, Allāh chose Adam and Noah and the family of Abraham and the family of ʿImrān over the worlds. Descendants, some of them from others…”

Allah, the Exalted, makes it clear that these people were blessed by Him because of their sincere obedience to Him. This involves using the blessings they were granted correctly as outlined in divine scriptures. Allah, the Exalted, erases the false belief that they were blessed because of any other reason, such as lineage or social status, otherwise all of their descendants would have been chosen and blessed instead of only some of them, meaning, those who sincerely obeyed Allah, the Exalted. The people of the book, especially the Jews, fabricated the concept of superiority based on lineage. They claim they are superior to the rest of mankind as they are the descendants of the Holy Prophet Yaqoob, the grandson of the Holy Prophet Ibrahim, peace be upon them. Chapter 5 Al Ma’idah, verse 18:

“But the Jews and the Christians say, "We are the children of Allāh and His beloved." Say, "Then why does He punish you for your sins?" Rather, you

are human beings from among those He has created. He forgives whom He wills, and He punishes whom He wills...”

Sadly, many muslims have wrongfully adopted a similar attitude, whereby they claim superiority as they are the followers of the Holy Prophet Muhammad, peace and blessings be upon him. Some even believe that they will be granted Paradise through the intercession of the Holy Prophet Muhammad, peace and blessings be upon him, even if they do not practically obey Allah, the Exalted. Even though his intercession on Judgement Day is a fact, none the less, the one who mocks it in this way may find he testifies against them instead of interceding for them. Chapter 25 Al Furqan, verse 30:

“And the Messenger has said, "O my Lord, indeed my people have taken this Quran as [a thing] abandoned."”

This verse refers to muslims as they are the only ones who took and accepted the Holy Quran. The non-muslims could not abandon the Holy Quran as they never took or accepted it in the first place. It does not take a scholar to determine what will happen to the muslim the Holy Prophet Muhammad, peace and blessings be upon him, testifies against on Judgement Day. Therefore, one must avoid adopting the false belief of believing superiority, success and peace of mind in both worlds lies in anything other than the sincere obedience of Allah, the Exalted.

Islam makes it clear that Allah, the Exalted, judges people based on a single criterion: how much they sincerely obey Allah, the Exalted. This involves using the blessings they have been granted correctly as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 49 Al Hujurat, verse 13:

“…Indeed, the most noble of you in the sight of Allah is the most righteous of you…”

All other standards of judging the status of people have no value, such as gender, ethnicity and social class, and must be ignored by muslims otherwise it gives rise to racism and disunity amongst the muslim nation. It is important to note that as one’s intention is hidden from other people, they cannot judge others to be better than other people based on outward actions and must therefore refrain from making claims about the status of other people or themselves, as Allah, the Exalted, alone knows the intention, speech and actions of all people. Chapter 53 An Najm, verse 32:

“…So do not claim yourselves to be pure; He is most knowing of who fears Him.”

And chapter 3 Alee Imran, verse 34:

"…And Allāh is Hearing and Knowing."

Allah, the Exalted, then discusses some examples of people who sincerely obeyed Him and how it lead them to success and peace of mind in both worlds. Chapter 3 Alee Imran, verse 35:

"[Mention] when the wife of ʿImrān said, "My Lord, indeed I have pledged to You what is in my womb, consecrated [for Your service], so accept this from me. Indeed, You are the Hearing, the Knowing.""

The mother of Maryam, may Allah be pleased with them, desired to dedicate her future child into the service of Allah, the Exalted. This child would then be free from worldly preoccupations, such as a worldly education or earning a living, and instead dedicate all their efforts and time to learning and acting on religious knowledge and acts of worship. Islam teaches a more balanced approach whereby one should encourage their child to gain both a religious and a worldly education. A worldly education is required to obtain a lawful job which is needed to fulfil one's needs and responsibilities. Parents should encourage their child to continue with their religious studies throughout their life, while focusing on worldly studies also. This balanced approach leads to more benefit then adopting an extreme mentality whereby one either concentrates fully on worldly education or fully on religious education. In addition, having a lawful job allows one to become financially independent from others, especially during their religious studies. This is important as one can become

influenced by those who financially support them. For example, an Islamic teacher at a mosque who has no worldly job through which they can obtain their provision in order to fulfil their needs and responsibilities and instead solely relies on the income they earn from the Mosque, may well be influenced by the members of the Mosque to teach certain things which the Islamic teacher may not agree with. As they fear losing their income, they may compromise on their personal belief and education.

In ancient times, only males used to be dedicated to the service of Allah, the Exalted, and his religion. Chapter 3 Alee Imran, verse 36:

"But when she delivered her, she said, "My Lord, I have delivered a female." And Allāh was most knowing of what she delivered, and the male is not like the female…"

When the mother of Maryam, may Allah be pleased with them, gave birth to her, she was expecting a male who would be dedicated to the service of Allah, the Exalted. But none the less, she fulfilled her vow and dedicated Maryam, may Allah be pleased with them, to the service of Allah, the Exalted, and His religion.

Chapter 3 Alee Imran, verse 36:

“…*and the male is not like the female…”*

This verse nor Islam claims that males are superior to females. As discussed earlier, the only criterion which indicates superiority is how much one obeys Allah, the Exalted, and therefore has nothing to do with gender or anything else. This obedience involves using the blessings one has been granted correctly as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 49 Al Hujurat, verse 13:

“…Indeed, the most noble of you in the sight of Allah is the most righteous of you…”

Chapter 3 Alee Imran, verse 36:

“…*and the male is not like the female…”*

In addition, this verse may indicate that each gender has its role within the community and a household. For example, a mother’s role is not the same as a father’s role within a household. Each person should therefore

dedicate their energy and efforts to fulfilling their roles within their household and community and not use their duties and roles as a means to argue over superiority, as this only leads to stress and tension between people. Both men and women are free to pursue their lawful choices, such as further education and jobs, but those who strive to fulfil their roles within their family, such as a housewife, should not be belittled and shamed, as every member of a household needs to fulfil their role in order to create a stable and peaceful home for their family. Constantly comparing men to women in a competitive manner only prevents them from working together in unison in order to benefit their family and society. The roles of men and women are similar to a sports team where every member needs to fulfil their role in order for the team to obtain success. Each person and their efforts are vital in order to obtain this success. But if the members of the team are too busy competing with each other over the same roles, then the team will not work effectively together and they will therefore not gain success. Therefore, each man and woman should identify their role within their family and strive to fulfil it instead of competing with each other. This will benefit the family and the entire society.

Chapter 3 Alee Imran, verse 36:

"…And I have named her Mary, and I seek refuge for her in You and [for] her descendants from Satan, the expelled [from the mercy of Allāh]."

Muslims must follow in the footsteps of the mother of Maryam, may Allah be pleased with them, by seeking refuge with Allah, the Exalted, from the Devil in the correct manner. The correct manner is to encourage one's child

to learn and act on Islamic teachings so that they use the blessings they have been granted correctly. This education includes explaining to the child, from a young age, why Allah, the Exalted, commands certain things, such as the obligatory prayers, and why He prohibits certain things, such as relationships outside of marriage. When a child is equipped with this knowledge, the Devil will not be able to trick them into believing Islam prevents them from being happy and therefore they should not act on Islamic teachings. When a child does not possess this knowledge, they will easily be influenced by the Devil, social media, fashion and culture into abandoning the teachings of Islam as they will not appreciate the fact that acting on Islamic teachings leads to peace of mind in both worlds, as Allah, the Exalted, alone possesses the knowledge and foresight to grant people a code of conduct which leads to this outcome. For example, the one who correctly uses the blessings they have been granted as outlined in Islamic teachings, will achieve a balanced mental and physical state and they will correctly place everything and everyone within their life while adequately preparing for their accountability on Judgement Day. This attitude therefore leads to peace of mind in both worlds. Islamic education is the key to protecting a person and their children from the schemes of the Devil.

Allah, the Exalted, accepted the vow of the mother of Maryam, may Allah be pleased with them, and entrusted her up brining to her uncle, the Holy Prophet Zakariya, peace be upon him. Chapter 3 Alee Imran, verse 37:

“So her Lord accepted her with good acceptance and caused her to grow in a good manner and put her in the care of Zechariah…”

This indicates the importance of the guardian of child, such as a parent, being a good role model for their child. A parent must learn and act on the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, so that they become a physical role model for their child to observe and follow. It is logical to understand that when a parent contradicts their verbal advice through their actions, they will be ineffective in positively influencing their child. Leading by example is one of the most important traditions of all the Holy Prophets, peace be upon them, as they mission involved being practical role models for their followers. Therefore, parents must act on this tradition as guiding their children on the right path is their duty. Leading by example will also aid a parent in giving their child a religious education, as they educate them directly through their own knowledge, speech and actions instead of only relying on religious teachers. Sadly, many muslim parents rely on religious teachers at mosques to educate their children, even though their children spend very little time with these religious teachers. The primary source of religious education for a child must be their parent. Therefore, every parent must learn and act on Islamic teachings so that they become a practical role model for their child to follow and so that the parent gains the religious knowledge they need in order to educate their child correctly. Only when a parent behaves as a good role model for their child and teaches them Islamic knowledge can they be excused if they child chooses misguidance over right guidance.

Allah, the Exalted, then explains how He provides for those who sincerely obey Him in a way they could never expect so that they find peace of mind in this world. Chapter 3 Alee Imran, verse 37:

“…Every time Zechariah entered upon her in the prayer chamber, he found with her provision. He said, "O Mary, from where is this [coming] to you?" She said, "It is from Allāh. Indeed, Allāh provides for whom He wills without account."”

The surprise of the Holy Prophet Zakariya, peace be upon him, indicates that Maryam, may Allah be pleased with her, was provided for in a miraculous way. None the less, this incident indicates that when one sincerely obeys Allah, the Exalted, by using the blessings they have been granted correctly as outlined in divine teachings, He will provide the things they need in order to achieve peace of mind in both worlds. Chapter 65 At Talaq, verse 2:

“…And whoever fears Allah - He will make for him a way out.”

But it is important to note that this outcome is not according to the desires of people. It is always according to the infinite knowledge and wisdom of Allah, the Exalted. Therefore, this outcome occurs according to when it is best for people and in a way which is best for them, even if this is not obvious to them. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

One must therefore remain firm on the obedience of Allah, the Exalted, at all times, knowing they will be granted peace of mind and success in both worlds, one way or another and whether this is obvious to them or not. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

After witnessing the miraculous provision granted to Maryam, may Allah be pleased with her, Zakariya, peace be upon him, supplicated for a miraculous child, who will inherit Prophethood from him so that his mission continued. Chapter 3 Alee Imran, verses 37-38:

“…Every time Zechariah entered upon her in the prayer chamber, he found with her provision. He said, "O Mary, from where is this [coming] to you?" She said, "It is from Allāh. Indeed, Allāh provides for whom He wills without account." At that, Zechariah called upon his Lord, saying, "My Lord, grant me from Yourself a good offspring. Indeed, You are the Hearer of supplication."”

It is clear from the Holy Quran, that the Holy Prophet Zakariya, peace be upon him, was not supplicating for a normal child. Instead, he was supplicating for a Holy Prophet, peace be upon them, who would continue his mission. Therefore, he did not request for a worldly thing but a religious blessing from Allah, the Exalted. Chapter 19 Maryam, verses 4-6:

“He said, "My Lord, indeed my bones have weakened, and my head has filled with white, and never have I been in my supplication to You, my Lord, unhappy [i.e., disappointed]. And indeed, I fear the successors after me, and my wife has been barren, so give me from Yourself an heir. Who will inherit me and inherit from the family of Jacob. And make him, my Lord, pleasing [to You].""

The inheritance mentioned in this supplication refers to this religious mission and not to worldly things, as the Holy Prophets, peace be upon them, do not leave wealth as inheritance. Instead, they leave behind knowledge. This has been confirmed in a Hadith found in Sunan Ibn Majah, number 223.

This supplication also teaches muslims to correct their intention. The things they desire should be connected to the hereafter and not only to the material world. For example, a married couple should desire a child for the purpose of increasing the number of obedient servants of Allah, the Exalted, on Earth and not for worldly reasons. This is only achieved when one raises their children according to the teachings of Islam. But this is only possible when a parent learns and acts on Islamic knowledge so that they become a practical role model for their child to follow. In addition, a muslim

who desires religious things only does so in order to please Allah, the Exalted. And if Allah, the Exalted, chooses not to grant that thing to them, such as a child, they should accept His choice with patience, as this is what pleases Allah, the Exalted.

Chapter 3 Alee Imran, verses 38-39:

“At that, Zechariah called upon his Lord, saying, "My Lord, grant me from Yourself a good offspring. Indeed, You are the Hearer of supplication." So the angels called him while he was standing in prayer in the chamber, "Indeed, Allāh gives you good tidings of John…””

It is important to note that this supplication has been combined with an act of obedience, meaning, the prayer. Similarly, every supplication in the Holy Quran and in the established traditions of the Holy Prophet Muhammad, peace and blessings be upon him, are connected to acts of obedience. In addition, every supplication in the Holy Quran was performed by someone who was dedicated to acts of obedience. They strived throughout their life in using the blessings they had been granted in ways pleasing to Allah, the Exalted. This indicates the importance of understanding that supplications are only truly effective when they are combined with acts of obedience. Sadly, many muslims have adopted a lazy attitude whereby they are good at performing supplications but will not practically obey Allah, the Exalted. This is because supplicating to Allah, the Exalted, requires minimal energy, time and no other resources, such as wealth. It is clear from the teachings of Islam and the life of the Holy Prophet Muhammad, peace and blessings be upon him, that supplications are meant to be supported by acts of

obedience in order to be effective. Every step in the life of the Holy Prophet Muhammad, peace and blessings be upon him, and the lives of his Companions, may Allah be pleased with them, clearly shows how they physically obeyed Allah, the Exalted, by using the blessings they were granted correctly as outlined in Islamic teachings. They never only supplicated for relief or victory while refusing to act in ways pleasing to Allah, the Exalted. A Hadith found in Jami At Tirmidhi, number 3499, clearly indicates that the two special times within the day a supplication is responded to positively by Allah, the Exalted, are both connected to acts of obedience. The first time is directly after the obligatory prayers and the second is in the last part of night, when one should be performing the voluntary night prayer. In addition, the following verse clearly shows that supplications must be supported by acts of obedience in order to be complete and effective. Chapter 35 Fatir, verse 10:

"…To Him ascends good speech, and righteous work raises it…"

Failing to understand that supplications must be supported by physical acts of obedience to Allah, the Exalted, is a major reason why the state of muslims does not change in a positive way, as one must change their intention, speech and actions in order to create a positive change in their life. Chapter 13 Ar Ra'd, verse 11:

"…Indeed, Allāh will not change the condition of a people until they change what is in themselves…"

In addition, one must use the resources available to them, such as their energy, in order to create positive changes within their lives and avoid solely relying on supplications. For example, the person facing marriage issues with their spouse must take practical steps to resolve the issues and supplicate to Allah, the Exalted, for help. They cannot behave in a lazy manner by avoiding practically taking steps to resolve the issues they are facing while relying only on their supplications to Allah, the Exalted. As already explained, this passive and incorrect attitude contradicts the teachings of Islam.

Chapter 3 Alee Imran, verse 39:

“So the angels called him while he was standing in prayer in the chamber, "Indeed, Allāh gives you good tidings of John, confirming a word from Allah…””

The Holy Prophet Yahyah confirmed and supported the mission of the Holy Prophet Eesa, peace be upon them, who is referred to in this verse as a word from Allah, the Exalted, as he was convinced through the command of Allah, the Exalted, instead of through natural means, just like the Holy Prophet Adam, peace be upon him. Chapter 3 Alee Imran, verse 59:

“Indeed, the example of Jesus to Allah is like that of Adam. He created him from dust; then He said to him, "Be," and he was.”

In this verse, Allah, the Exalted, begins to elude to the Holy Prophet Eesa, peace be upon him, as this chapter of the Holy Quran also deals with his miraculous birth and nature which the Christians had misinterpreted.

Allah, the Exalted, then lists some qualities of the Holy Prophet Yahyah, peace be upon him, which all muslims must strive to adopt. Chapter 3 Alee Imran, verse 39:

“Indeed, Allāh gives you good tidings of John, confirming a word from Allāh and [who will be a] leader…”

This could mean he was someone who led by example instead of verbally advising others to do good while failing to do it himself. As discussed earlier, leading by example is an important quality to adopt as the one who only verbally advises others will be less effective in encouraging people, such as their children, to obey Allah, the Exalted. Failing to lead by example is one of the major reasons many preachers are ineffective in encouraging their listeners to adopt the Islamic way of life, as they preach what they do not practice. Chapter 61 As Saf, verses 2-3:

“O you who have believed, why do you say what you do not do? Greatly hateful in the sight of Allāh is that you say what you do not do.”

Chapter 3 Alee Imran, verse 39:

“Indeed, Allāh gives you good tidings of John, confirming a word from Allāh and [who will be a] leader, abstaining…”

The Holy Prophet Yahyah, peace be upon him, adopted a life which was detached from the material world. Islam encourages muslims to spiritually detach from the material world and it does not encourage complete physical detachment from the world, which is known as monasticism, and is often practiced by monks. Chapter 57 Al Hadid, verse 27:

“Then We sent following their footsteps [i.e., traditions] Our messengers and followed [them] with Jesus, the son of Mary, and gave him the Gospel. And We placed in the hearts of those who followed him compassion and mercy and monasticism, which they innovated; We did not prescribe it for them except [that they did so] seeking the approval of Allāh. But they did not observe it with due observance. So We gave the ones who believed among them their reward, but many of them are defiantly disobedient.”

Monasticism involves physically detaching from the material world whereby one avoids all types of worldly responsibilities, such as earning lawful provision. As people must live in this world, Islam does not prescribe monasticism. Instead, Islam teaches a spiritual detachment whereby one interacts with the material world by fulfilling their needs and responsibilities in the obedience of Allah, the Exalted. This is achieved when one uses the blessings they have been granted correctly as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, instead of using them according to their own desires. This will ensure the material world remains in one's hand and is not in their spiritual heart. The one who uses the blessings they have been granted according to their desires is attached to the material world, even if they possess a few worldly things. Whereas, the one who uses the blessings they have been granted correctly as outlined in Islamic teachings, is detached from the material world, even if they possess the whole world.

Chapter 3 Alee Imran, verse 39:

"Indeed, Allāh gives you good tidings of John, confirming a word from Allāh and [who will be a] leader, abstaining and a prophet from among the righteous."

The qualities of the Holy Prophet Yahyah, peace be upon him, are discussed before mentioning his Prophethood in order to indicate that he can and must be practically followed by people, even though he is a Holy

Prophet, peace be upon him. Some adopt the incorrect belief that as Holy Prophets, peace be upon them, are divinely guided and protected it means they cannot be practically followed. This is a false belief as the very purpose of Holy Prophets, peace be upon them, is to be practical role models for their communities. Holy Prophets, peace be upon them, are humans that feel the same emotions other humans feel, such as anger, and this is the reason they are chosen to be role models for their communities.

In addition, many muslims have adopted the attitude of discussing aspects about the Holy Prophets, peace be upon them, such as their very high status and their miracles in order to entertain their audiences but intentionally avoid discussing their characteristics, as they falsely believe discussing their human qualities and characteristics reduces their status and humanizes them too much. This is another major reason why many muslims fail to practically follow the Holy Prophets, peace be upon them, as preachers have a habit of not discussing their characteristics.

Chapter 3 Alee Imran, verse 39:

"…and a prophet from among the righteous."

This could also indicate that the root of Prophethood is adopting righteousness. Righteousness is when one uses the blessings they have

been granted correctly as outlined in divine teachings. Righteousness is therefore something which is not exclusive to Prophethood and must be adopted by all people.

Chapter 3 Alee Imran, verse 39:

“…and a prophet from among the righteous.”

This verse also encourages muslims to adopt righteousness so that they unite with the Holy Prophets, peace be upon them, in the hereafter. Chapter 4 An Nisa, verse 69:

“And whoever obeys Allāh and the Messenger - those will be with the ones upon whom Allāh has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions.”

This therefore further indicates that joining the Holy Prophets, peace be upon them, in the hereafter is not possible without practically following their teachings and behaviour. Even the past nations claim to love, respect and believe in their Holy Prophets, peace be upon them, yet they will not unite with them in the hereafter as they failed to practically follow them.

Therefore, muslims must avoid this behaviour and instead practically follow the Holy Prophets, peace be upon them, by adopting their pious characteristics so that they unite with them in the hereafter.

Before discussing the miraculous birth of the Holy Prophet Eesa, peace be upon him, without the intervention of a biological father, Allah, the Exalted, discusses the miraculous birth of the Holy Prophet Yahyah, peace be upon him, who was born to extremely old and barren parents. Chapter 3 Alee Imran, verse 40:

“He said, "My Lord, how will I have a boy when I have reached old age and my wife is barren?" He [the angel] said, "Such is Allāh; He does what He wills.""

This verse makes it clear that a miraculous event, such as the birth of a child outside normal means, is connected to the power and will of Allah, the Exalted, which is limitless. Such a miraculous event therefore does not mean the people involved are divine beings.

Generally speaking, this also indicates that as long as one sincerely obeys Allah, the Exalted, by using the blessings they have been granted correctly as outlined in divine teachings, Allah, the Exalted, will ensure they obtain peace of mind and success in both worlds, one way or another, and even if this is not obvious to them. Chapter 65 At Talaq, verse 2:

“…And whoever fears Allah - He will make for him a way out.”

As discussed earlier, it is important to note that this success occurs according to the infinite knowledge and wisdom of Allah, the Exalted, and not according to the desires and plans of people. Therefore, it occurs at the best time and in the best way even if this is not obvious to people. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

Chapter 3 Alee Imran, verse 41:

“He said, "My Lord, make for me a sign." He said, "Your sign is that you will not [be able to] speak to the people for three days except by gesture. And remember your Lord much and exalt in the evening and the morning."”

This verse indicates that whenever something good occurs, such as the birth of a child, a person must show gratitude to Allah, the Exalted, for it. Sadly, many muslims supplicate for worldly things and when they obtain them, they often forget Allah, the Exalted, thereby failing to show gratitude to Him. Chapter 10 Yunus, verse 12:

“And when affliction touches man, he calls upon Us, whether lying on his side or sitting or standing; but when We remove from him his affliction, he continues [in disobedience] as if he had never called upon Us to [remove] an affliction that touched him. Thus is made pleasing to the transgressors that which they have been doing.”

One must avoid this attitude and instead adopt gratitude in times of ease and patience in times of difficulty, so that they obtain blessings, reward and peace of mind through every situation. Gratitude in one’s intention involves only acting in order to please Allah, the Exalted. Gratitude in one’s speech involves speaking what is good or remaining silent. And gratitude in one’s actions involves using the blessings one has been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Showing gratitude to Allah, the Exalted, in this way is how one praises Him. Chapter 3 Alee Imran, verse 41:

“He said, "My Lord, make for me a sign." He said, "Your sign is that you will not [be able to] speak to the people for three days except by gesture. And remember your Lord much and exalt in the evening and the morning.""

In addition, patience involves avoiding complaining with one's speech or actions and remaining firm on the obedience of Allah, the Exalted, believing He only chooses what is best for them, even if this is not obvious to them. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

Therefore, the one who acts in the correct way in every situation will have the constant support and mercy of Allah, the Exalted, which in turn leads to peace of mind in both worlds. This has been advised in a Hadith found in Sahih Muslim, number 7500.

Chapter 3 Alee Imran, verse 41:

"He said, "My Lord, make for me a sign." He said, "Your sign is that you will not [be able to] speak to the people for three days except by gesture. And remember your Lord much and exalt in the evening and the morning.""

The Holy Prophet Zakariya, peace be upon him, did not request a sign as he had doubts. He only asked for a sign in order to further strengthen his certainty of faith, which in turn would strengthen his obedience to Allah, the Exalted. So in this respect, he was requesting for the ability to obey Allah, the Exalted, more, through stronger faith. Strong faith is therefore vital to obtain as it ensures one remains firm on the obedience of Allah, the Exalted, through every situation, whether times of ease or difficulty. Strong faith is obtained when one learns and acts on the clear proofs and evidences found within the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, which explain how sincerely obeying Allah, the Exalted, leads to peace of mind in both worlds. On the other hand, the one who remains ignorant of Islamic teachings will obtain weak faith. This person will easily disobey Allah, the Exalted, whenever their desires are contradicted as they fail to observe how leaving their desires and instead obeying Allah, the Exalted, leads to peace of mind in both worlds. Therefore, one must obtain certainty of faith through learning and acting on Islamic knowledge so that they remain firm on the obedience of Allah, the Exalted, at all times. This will ensure they obtain peace of mind in both worlds, through obtaining a balanced mental and physical state and by correctly placing everyone and everything within their life.

Chapter 3 Alee Imran, verse 41:

“He said, "My Lord, make for me a sign." He said, "Your sign is that you will not [be able to] speak to the people for three days except by gesture. And remember your Lord much and exalt in the evening and the morning."

When exalting Allah, the Exalted, is mentioned in the Holy Quran it is often coupled with praising Him. But in this case, only exalting is mentioned which involves avoiding attributing anything negative to Allah, the Exalted. By only mentioning exalting, this verse indicates that in miraculous events, such as the birth of a child through miraculous means, one should not believe or claim something which challenges the Oneness of Allah, the Exalted, such as claiming a miraculous child is divine. Instead, one must exalt Allah, the Exalted, by avoiding attributing anything negative like this to Him.

After indicating the importance of not claiming anything which challenges the Oneness of Allah, the Exalted, the verses move onto discussing Maryam, may Allah be pleased with her, the mother of the Holy Prophet Eesa, peace be upon him. Chapter 3 Alee Imran, verse 42:

“And [mention] when the angels said, "O Mary, indeed Allāh has chosen you and purified you and chosen you above the women of the worlds.””

Maryam, may Allah be pleased with her, obtained this status and reward due to her constant and sincere obedience of Allah, the Exalted. This obedience involves using the blessings one has been granted correctly as outlined in divine teachings. In addition, purification of the spiritual heart involves learning and adopting the good characteristics discussed within Islamic teachings, such as patience, gratitude and generosity, and avoiding the negative characteristics which are discussed in Islamic teachings, such

as envy, pride and greed. The one who purifies their spiritual heart will obey Allah, the Exalted, through their actions. This has been advised in a Hadith found in Sunan Ibn Majah, number 3984. This leads to peace of mind, safety and success in both worlds. Chapter 26 Ash Shu'ara, verses 88-89:

"The Day when there will not benefit [anyone] wealth or children. But only one who comes to Allah with a sound heart."

Chapter 3 Alee Imran, verse 42:

"And [mention] when the angels said, "O Mary, indeed Allāh has chosen you and purified you and chosen you above the women of the worlds.""

In addition, being chosen and purified in this way does not indicate divinity as Maryam, may Allah be pleased with her, strived in the obedience of Allah, the Exalted. If she was divine, she would have not behaved in this manner, as divine beings are worshipped, they do not worship or obey another being. Chapter 3 Alee Imran, verse 43:

"O Mary, be devoutly obedient to your Lord and prostrate and bow with those who bow."

As discussed earlier, obedience to Allah, the Exalted, involves using the blessings one has been granted correctly as outlined in divine teachings. This will ensure one obtains a balanced mental and physical state and correctly places everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. This leads to peace of mind and success in both worlds. Therefore, a person must accept and act on Islamic teachings for their own sake, even if it contradicts their desires. They must behave as a wise patient who accepts and acts on the medical advice of their doctor knowing it is best for them, even though they are prescribed bitter medicines and a strict diet plan. The same way this wise patient will achieve good mental and physical health, so will the person who accepts and acts on Islamic teachings. This is because the only One who has the knowledge required to ensure a person achieves a balanced mental and physical state is Allah, the Exalted. The knowledge of the mental and physical states of humans possessed by society will never be enough to achieve this outcome, despite all the research that has been undertaken, as they cannot solve every issue a person can face within their life, their advice cannot cause one to avoid all types of mental and physical stress nor can their advice cause one to correctly place everything and everyone with in their life, due to limited knowledge, experience, foresight and due to biases. Allah, the Exalted, alone has this knowledge and He has granted it to mankind in the form of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This truth is obvious when one observes those who use the blessings they have been granted according to Islamic teachings and those who do not. Even though, in most cases, patients do not understand the science behind the medicines they are prescribed and therefore blindly trust their doctor, Allah, the Exalted, invites people to reflect on the teachings of Islam so that they can appreciate its positive effects on their lives. He does not expect people to blindly trust the teachings of Islam and instead He wants them to recognize its truthfulness from its clear proofs. But this requires a person to

adopt an unbiased and open mind when approaching the teachings of Islam. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….”"

In addition, as Allah, the Exalted, alone controls the spiritual hearts of people, the abode of peace of mind, He alone decides who obtains it and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

And it is clear that Allah, the Exalted, will only give peace of mind to those who use the blessings He has granted them correctly.

Chapter 3 Alee Imran, verse 43:

“O Mary, be devoutly obedient to your Lord and prostrate and bow with those who bow."

This further negates attributing divinity to Maryam, may Allah be pleased with her, as she obeyed and worshipped Allah, the Exalted, just like the other righteous servants of Allah, the Exalted, did. In addition, this verse also indicates the importance of good companionship as one will always be influenced by their companions, whether positively or negative and apparently or subtly. This has been indicated in a Hadith found in Sahih Bukhari, number 5534. Therefore, one must accompany those who obey Allah, the Exalted, so that they too are encouraged to do the same. Whereas, the one who accompanies those who disobey Allah, the Exalted, will adopt their attitude and behaviour and they therefore will also persist on disobeying Allah, the Exalted, by misusing the blessings they have been granted. This attitude will prevent them from obtaining a balanced mental and physical state and cause them to misplace everything and everyone within their life. This attitude will therefore prevent them from obtaining peace of mind, even if they experience moments of entertainment and enjoy worldly luxuries. Chapter 9 At Tawbah, verse 82:

"So let them laugh a little and [then] weep much as recompense for what they used to earn."

Chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day

of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

One must therefore ensure they accompany good people and encourage their dependents, such as their children, to do the same.

Chapter 3 Alee Imran, verse 43:

"O Mary, be devoutly obedient to your Lord and prostrate and bow with those who bow."

This also indicates the importance of supporting one's belief in Allah, the Exalted, through His practical obedience. This is because faith is like a plant which must be nourished with acts of obedience in order to flourish. Just like a plant which fails to obtain nourishment, such as sunlight, will fail to flourish and may even die, the faith of a person who fails to nourish it with acts of obedience will not flourish and is in serious danger of dying. This is the greatest loss.

Chapter 3 Alee Imran, verse 43:

“O Mary, be devoutly obedient to your Lord and prostrate and bow with those who bow."

This also indicates the importance of establishing the obligatory prayers. Establishing the obligatory prayers includes fulfilling them with their full conditions and etiquettes, such as offering them on time. Establishing the obligatory prayers is often repeated in the Holy Quran as it is the most important practical proof of one’s faith in Allah, the Exalted. In addition, as the daily prayers are all spread out, they act as a constant reminder of the Day of Judgement and practically preparing for it, as each stage of the obligatory prayer is connected to Judgement Day. When one stands up right, this is how they will stand in front of Allah, the Exalted, on Judgement Day. Chapter 83 Al Mutaffifin, verses 4-6:

“Do they not think that they will be resurrected. For a tremendous Day The Day when mankind will stand before the Lord of the worlds?”

When they bow, it reminds them of the many people who will be criticized on Judgement Day for not bowing to Allah, the Exalted, during their lives on Earth. Chapter 77 Al Mursalat, verse 48:

“And when it is said to them, "Bow [in prayer]," they do not bow.”

This criticism also includes not practically submitting to the obedience of Allah, the Exalted, in all aspects of one’s life. When one prostrates in the prayer, it reminds them of how people will be invited to prostrate to Allah, the Exalted, on Judgement Day. But those who did not prostrate correctly to Him during their lives on Earth, which involves obeying Him in all aspects of their lives, will not be able to do this on Judgement Day. Chapter 68 Al Qalam, verses 42-43:

"On the Day when matters become dire, they will be invited to prostrate themselves but will be prevented from doing so. Their eyes humbled, humiliation will cover them. And they used to be invited to prostration while they were sound.”

When one sits on their knees in the prayer, it reminds them of how they will be sitting in this position in front of Allah, the Exalted, on the Day of Judgement, fearing their final judgement. Chapter 45 Al Jathiyah, verse 28:

“And you will see every nation kneeling [from fear]. Every nation will be called to its record [and told], "Today you will be recompensed for what you used to do.””

The one who prays with these elements in mind will establish their prayers correctly. This in turn will ensure they sincerely obey Allah, the Exalted, in between the prayers. Chapter 29 Al Ankabut, verse 45:

"…Indeed, prayer prohibits immorality and wrongdoing…"

This obedience involves using the blessings one has been granted in ways pleasing to Him as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

Allah, the Exalted, then reminds both the non-muslims of Mecca and the people of the book living in Medina, that as the Holy Prophet Muhammad, peace and blessings be upon him, did not study the previous divine scriptures, something they did not deny, he could not have known the details mentioned in these verses unless Allah, the Exalted, told him through divine revelation. Chapter 3 Alee Imran, verse 44:

"That is from the news of the unseen which We reveal to you, [i.e. Prophet Muhammad, peace and blessings be upon him]. And you were not with them when they cast their pens as to which of them should be responsible for Mary. Nor were you with them when they disputed."

The scholars from the people of the book clearly recognized the truthfulness of Islam as they recognized the Holy Quran as they were familiar with its Author. And they recognized the Holy Prophet Muhammad, peace and blessings be upon him, and the Holy Quran as they both had been discussed in their divine scriptures. Chapter 6 Al An'am, verse 20:

"Those to whom We have given the Scripture recognize it [the Holy Quran] as they recognize their [own] sons…"

And chapter 2 Al Baqarah, verse 146:

"Those to whom We gave the Scripture know him [Prophet Muhammad, peace be upon him] as they know their own sons…"

The people of the book were jealous of the fact that the Holy Prophet Muhammad, peace and blessings be upon him, was a descendant of the Holy Prophet Ismaeel, peace be upon him, instead of being a descendant of his brother, the Holy Prophet Ishaaq, peace be upon him, as they were. As their whole religion had been adapted around the importance of lineage, which according to them gave them their superiority over the rest of mankind, they could not accept and follow a Holy Prophet, peace and blessings be upon him, who was from a different lineage. This would only destroy their superiority complex they had fabricated.

As the non-muslims of Mecca were masters of the Arabic language they knew the Holy Quran were not the words of a created being. And as they had spent forty years with the Holy Prophet Muhammad, peace and blessings be upon him, prior his announcement of Prophethood, they knew he was no liar. Chapter 10 Yunus, verse 16:

“…for I had remained among you a lifetime before it. Then will you not reason?"

The noblemen from the non-muslims of Mecca could not live with accepting and following the Holy Prophet Muhammad, peace and blessings be upon him, who was a poor orphan, despite the fact he belonged to the noblest tribe. As they desired leadership, control and wealth, they became jealous when the Holy Prophet Muhammad, peace and blessings be upon him, announced Prophethood and was given leadership and superiority over all of creation.

Chapter 3 – Alee Imran, Verses 45-64

إِذۡ قَالَتِ ٱلۡمَلَٰٓئِكَةُ يَٰمَرۡيَمُ إِنَّ ٱللَّهَ يُبَشِّرُكِ بِكَلِمَةٖ مِّنۡهُ ٱسۡمُهُ ٱلۡمَسِيحُ عِيسَى ٱبۡنُ مَرۡيَمَ وَجِيهٗا
فِي ٱلدُّنۡيَا وَٱلۡأٓخِرَةِ وَمِنَ ٱلۡمُقَرَّبِينَ ٤٥

وَيُكَلِّمُ ٱلنَّاسَ فِي ٱلۡمَهۡدِ وَكَهۡلٗا وَمِنَ ٱلصَّٰلِحِينَ ٤٦

قَالَتۡ رَبِّ أَنَّىٰ يَكُونُ لِي وَلَدٞ وَلَمۡ يَمۡسَسۡنِي بَشَرٞۖ قَالَ كَذَٰلِكِ ٱللَّهُ يَخۡلُقُ مَا يَشَآءُۚ إِذَا قَضَىٰٓ أَمۡرٗا
فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ ٤٧

وَيُعَلِّمُهُ ٱلۡكِتَٰبَ وَٱلۡحِكۡمَةَ وَٱلتَّوۡرَىٰةَ وَٱلۡإِنجِيلَ ٤٨

وَرَسُولًا إِلَىٰ بَنِيٓ إِسۡرَٰٓءِيلَ أَنِّي قَدۡ جِئۡتُكُم بِـَٔايَةٖ مِّن رَّبِّكُمۡ أَنِّيٓ أَخۡلُقُ لَكُم مِّنَ ٱلطِّينِ
كَهَيۡـَٔةِ ٱلطَّيۡرِ فَأَنفُخُ فِيهِ فَيَكُونُ طَيۡرَۢا بِإِذۡنِ ٱللَّهِۖ وَأُبۡرِئُ ٱلۡأَكۡمَهَ وَٱلۡأَبۡرَصَ وَأُحۡيِ
ٱلۡمَوۡتَىٰ بِإِذۡنِ ٱللَّهِۖ وَأُنَبِّئُكُم بِمَا تَأۡكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمۡۚ إِنَّ فِي ذَٰلِكَ لَأٓيَةٗ لَّكُمۡ إِن
كُنتُم مُّؤۡمِنِينَ ٤٩

وَمُصَدِّقٗا لِّمَا بَيۡنَ يَدَيَّ مِنَ ٱلتَّوۡرَىٰةِ وَلِأُحِلَّ لَكُم بَعۡضَ ٱلَّذِي حُرِّمَ عَلَيۡكُمۡۚ
وَجِئۡتُكُم بِـَٔايَةٖ مِّن رَّبِّكُمۡ فَٱتَّقُواْ ٱللَّهَ وَأَطِيعُونِ ٥٠

إِنَّ ٱللَّهَ رَبِّي وَرَبُّكُمۡ فَٱعۡبُدُوهُۚ هَٰذَا صِرَٰطٞ مُّسۡتَقِيمٞ ٥١

۞ فَلَمَّآ أَحَسَّ عِيسَىٰ مِنۡهُمُ ٱلۡكُفۡرَ قَالَ مَنۡ أَنصَارِيٓ إِلَى ٱللَّهِۖ قَالَ ٱلۡحَوَارِيُّونَ نَحۡنُ
أَنصَارُ ٱللَّهِ ءَامَنَّا بِٱللَّهِ وَٱشۡهَدۡ بِأَنَّا مُسۡلِمُونَ ٥٢

رَبَّنَآ ءَامَنَّا بِمَآ أَنزَلۡتَ وَٱتَّبَعۡنَا ٱلرَّسُولَ فَٱكۡتُبۡنَا مَعَ ٱلشَّٰهِدِينَ ٥٣

وَمَكَرُواْ وَمَكَرَ ٱللَّهُۖ وَٱللَّهُ خَيۡرُ ٱلۡمَٰكِرِينَ ٥٤

إِذۡ قَالَ ٱللَّهُ يَٰعِيسَىٰٓ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ ٱلَّذِينَ كَفَرُواْ وَجَاعِلُ
ٱلَّذِينَ ٱتَّبَعُوكَ فَوۡقَ ٱلَّذِينَ كَفَرُوٓاْ إِلَىٰ يَوۡمِ ٱلۡقِيَٰمَةِۖ ثُمَّ إِلَيَّ مَرۡجِعُكُمۡ فَأَحۡكُمُ بَيۡنَكُمۡ
فِيمَا كُنتُمۡ فِيهِ تَخۡتَلِفُونَ ٥٥

فَأَمَّا ٱلَّذِينَ كَفَرُواْ فَأُعَذِّبُهُمۡ عَذَابٗا شَدِيدٗا فِي ٱلدُّنۡيَا وَٱلۡأٓخِرَةِ وَمَا لَهُم مِّن نَّٰصِرِينَ ٥٦

وَأَمَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ فَيُوَفِّيهِمۡ أُجُورَهُمۡۗ وَٱللَّهُ لَا يُحِبُّ ٱلظَّٰلِمِينَ ٥٧

ذَٰلِكَ نَتۡلُوهُ عَلَيۡكَ مِنَ ٱلۡأٓيَٰتِ وَٱلذِّكۡرِ ٱلۡحَكِيمِ ٥٨

إِنَّ مَثَلَ عِيسَىٰ عِندَ ٱللَّهِ كَمَثَلِ ءَادَمَۖ خَلَقَهُۥ مِن تُرَابٖ ثُمَّ قَالَ لَهُۥ كُن فَيَكُونُ ٥٩

ٱلۡحَقُّ مِن رَّبِّكَ فَلَا تَكُن مِّنَ ٱلۡمُمۡتَرِينَ ٦٠

فَمَنۡ حَآجَّكَ فِيهِ مِنۢ بَعۡدِ مَا جَآءَكَ مِنَ ٱلۡعِلۡمِ فَقُلۡ تَعَالَوۡاْ نَدۡعُ أَبۡنَآءَنَا وَأَبۡنَآءَكُمۡ وَنِسَآءَنَا
وَنِسَآءَكُمۡ وَأَنفُسَنَا وَأَنفُسَكُمۡ ثُمَّ نَبۡتَهِلۡ فَنَجۡعَل لَّعۡنَتَ ٱللَّهِ عَلَى ٱلۡكَٰذِبِينَ ٦١

إِنَّ هَٰذَا لَهُوَ ٱلْقَصَصُ ٱلْحَقُّ ۚ وَمَا مِنْ إِلَٰهٍ إِلَّا ٱللَّهُ ۚ وَإِنَّ ٱللَّهَ لَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٦٢﴾

فَإِن تَوَلَّوْا۟ فَإِنَّ ٱللَّهَ عَلِيمٌۢ بِٱلْمُفْسِدِينَ ﴿٦٣﴾

قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ تَعَالَوْا۟ إِلَىٰ كَلِمَةٍ سَوَآءٍۭ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا ٱللَّهَ وَلَا نُشْرِكَ بِهِۦ
شَيْـًٔا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ ٱللَّهِ ۚ فَإِن تَوَلَّوْا۟ فَقُولُوا۟ ٱشْهَدُوا۟ بِأَنَّا
مُسْلِمُونَ ﴿٦٤﴾

“[And mention] when the angels said, "O Mary, indeed Allah gives you good tidings of a word from Him, whose name will be the Messiah, Jesus, the son of Mary - distinguished in this world and the Hereafter and among those brought near [to Allah].

He will speak to the people in the cradle and in maturity and will be of the righteous.”

She said, "My Lord, how will I have a child when no man has touched me?" [The angel] said, "Such is Allah; He creates what He wills. When He decrees a matter, He only says to it, 'Be,' and it is.”

And He will teach him the book and wisdom and the Torah and the Gospel.

And [make him] a messenger to the Children of Israel, [who will say], 'Indeed I have come to you with a sign from your Lord in that I design for you from clay [that which is] like the form of a bird, then I breathe into it and it becomes a bird by permission of Allah. And I cure the blind [from birth] and the leper, and I give life to the dead - by permission of Allah. And I inform you of what you eat and what you store in your houses. Indeed in that is a sign for you, if you are believers.

And [I have come] confirming what was before me of the Torah and to make lawful for you some of what was forbidden to you. And I have come to you with a sign from your Lord, so fear Allah and obey me.

Indeed, Allah is my Lord and your Lord, so worship Him. That is the straight path."

But when Jesus felt disbelief from them, he said, "Who are my supporters for [the cause of] Allah?" The disciples said, "We are supporters for Allah. We have believed in Allah and testify that we are Muslims [submitting to Him].

Our Lord, we have believed in what You revealed and have followed the messenger [Prophet Eesa, peace be upon him] so register us among the witnesses [to truth]."

And they planned, but Allah planned. And Allah is the best of planners.

[Mention] when Allah said, "O Jesus, indeed I will take you and raise you to Myself and purify [free] you from those who disbelieve and make those who follow you [in submission to Allah alone] superior to those who disbelieve until the Day of Resurrection. Then to Me is your return, and I will judge between you concerning that in which you used to differ.

And as for those who disbelieved, I will punish them with a severe punishment in this world and the Hereafter, and they will have no helpers."

But as for those who believed and did righteous deeds, He will give them in full their rewards, and Allāh does not like the wrongdoers.

This is what We recite to you, [Prophet Muhammad, peace and blessings be upon him], of [Our] verses and the wise reminder [the Quran].

Indeed, the example of Jesus to Allah is like that of Adam. He created him from dust; then He said to him, "Be," and he was.

The truth is from your Lord, so do not be among the doubters.

Then whoever argues with you about it after [this] knowledge has come to you - say, "Come, let us call our sons and your sons, our women and your

women, ourselves and yourselves, then supplicate earnestly [together] and invoke the curse of Allah upon the liars [among us]."

Indeed, this is the true narration. And there is no deity except Allah. And indeed, Allah is the Exalted in Might, the Wise.

But if they turn away, then indeed - Allah is Knowing of the corrupters.

Say, "O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah." But if they turn away, then say, "Bear witness that we are Muslims [submitting to Him].""

After discussing the miraculous birth of the Holy Prophet Yahyah, peace be upon him, which involved his two extremely old and barren parents giving birth to him, Allah, the Exalted, then discusses the miraculous birth of the Holy Prophet Eesa, peace be upon him, who was created and born without a biological father. This logical sequence indicates that even though both births were miraculous, neither of them were divine beings, as the power of Allah, the Exalted, was behind both miraculous births. Chapter 3 Alee Imran, verse 45:

“[And mention] when the angels said, "O Mary, indeed Allah gives you good tidings of a word from Him, whose name will be the Messiah, Jesus, the son of Mary…”"

The Holy Prophet Eesa, peace be upon him, is referred to as the word from Allah, the Exalted, as he was created through the command and word of Allah, the Exalted, just like the Holy Prophet Adam, peace be upon him, who also was created in a miraculous way. Chapter 3 Alee Imran, verse 59:

“Indeed, the example of Jesus to Allah is like that of Adam. He created him from dust; then He said to him, "Be," and he was.”

In addition, even though it is tradition to call a person by their father but as the Holy Prophet Eesa, peace be upon him, has no father, he is always referred to as Eesa the son of Mary, peace be upon him.

Allah, the Exalted, then discusses some of the characteristics of the Holy Prophet Eesa, peace be upon him, even before mentioning his Prophethood in order to encourage people to practically follow him by adopting his characteristics. Chapter 3 Alee Imran verse 45:

"…whose name will be the Messiah, Jesus, the son of Mary - distinguished in this world and the Hereafter and among those brought near [to Allāh]."

He was distinguished in this world as he strived in the obedience of Allah, the Exalted, and as a result, he will be brought near to Allah, the Exalted, in the hereafter. This obedience involves using the blessings one has been granted correctly as outlined in divine teachings. The more one remains firm on this, the more they will obtain peace of mind and the closeness of Allah, the Exalted, in both worlds. Achieving the closeness of Allah, the Exalted, is another factor which leads to peace of mind for the one who sincerely obeys Allah, the Exalted. Just like a person feels comfortable and reassured when someone who loves them is close to them, when a person is blessed with the closeness of Allah, the Exalted, they feel comfortable and reassured due to the protection and mercy of Allah, the Exalted, which encompasses them in every situation. In addition, the one who sincerely obeys Allah, the Exalted, by using the blessings He has granted them correctly as outlined in Islamic teachings, will achieve a balanced mental and physical state and they will correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. This will lead to peace of mind in both worlds. Therefore, a person must accept and act on Islamic teachings for their own

sake, even if it contradicts their desires. They must behave as a wise patient who accepts and acts on the medical advice of their doctor knowing it is best for them, even though they are prescribed bitter medicines and a strict diet plan. The same way this wise patient will achieve good mental and physical health, so will the person who accepts and acts on Islamic teachings. This is because the only One who has the knowledge required to ensure a person achieves a balanced mental and physical state is Allah, the Exalted. The knowledge of the mental and physical states of humans possessed by society will never be enough to achieve this outcome, despite all the research that has been undertaken, as they cannot solve every issue a person can face within their life, their advice cannot cause one to avoid all types of mental and physical stress nor can their advice cause one to correctly place everything and everyone with in their life, due to limited knowledge, experience, foresight and due to biases. Allah, the Exalted, alone has this knowledge and He has granted it to mankind in the form of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This truth is obvious when one observes those who use the blessings they have been granted according to Islamic teachings and those who do not. Even though, in most cases, patients do not understand the science behind the medicines they are prescribed and therefore blindly trust their doctor, Allah, the Exalted, invites people to reflect on the teachings of Islam so that they can appreciate its positive effects on their lives. He does not expect people to blindly trust the teachings of Islam and instead He wants them to recognize its truthfulness from its clear proofs. But this requires a person to adopt an unbiased and open mind when approaching the teachings of Islam. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….""

In addition, as Allah, the Exalted, alone controls the spiritual hearts of people, the abode of peace of mind, He alone decides who obtains it and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

And it is clear that Allah, the Exalted, will only give peace of mind to those who use the blessings He has granted them correctly.

Allah, the Exalted, then mentions the miracle of the Holy Prophet Eesa, peace be upon him, when he spoke as a baby and He indicates his return to Earth before the world ends. Chapter 3 Alee Imran, verse 46:

“He will speak to the people in the cradle and in maturity…”

Speaking as a baby is a miracle whereas speaking when one becomes mature is not. Therefore, the reference to him speaking as a mature adult most likely indicates the time when he will return to Earth before the end of time to lead the muslims and kill the Anti-Christ. His return has been discussed in many Hadiths, such as the one found in Sahih Muslim,

number 7381. As the Holy Prophet Eesa, peace be upon him, was raised alive from Earth when his enemies tried to kill and crucify him, he will return before the end of time as the representative of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 3 Alee Imran, verse 55:

“[Mention] when Allāh said, "O Jesus, indeed I will take you and raise you to Myself…””

Allah, the Exalted, then mentions that the Holy Prophet Eesa, peace be upon him, will hold on to righteousness throughout his life. Chapter 3 Alee Imran, verse 46:

“He will speak to the people in the cradle and in maturity and will be of the righteous."

Righteousness is not exclusive to Prophethood and must be adopted by all. Righteousness involves using the blessings one has been granted correctly as outlined in divine teachings so that one fulfills the rights of Allah, the Exalted, and people. This leads to peace of mind in both worlds.

Allah, the Exalted, then emphasizes that the miraculous birth of the Holy Prophet Eesa, peace be upon him, was due to His power of creation thereby negating divinity to Maryam or the Holy Prophet Eesa, peace be upon him. Chapter 3 Alee Imran, verse 47:

“She said, "My Lord, how will I have a child when no man has touched me?" [The angel] said, "Such is Allāh; He creates what He wills. When He decrees a matter, He only says to it, 'Be,' and it is.””

Allah, the Exalted, makes it clear that He created the Holy Prophet Eesa, peace be upon him, just like He created all other humans and other creatures. Therefore, it is strange that the Holy Prophet Eesa, peace be upon him, is referred to as the son of God whereas nothing else Allah, the Exalted, has created is attributed with divinity in this way.

Allah, the Exalted, taught the Holy Prophet Eesa, peace be upon him, the law and wisdom so that he could complete his mission as His Messenger and Prophet, peace be upon him. Chapter 3 Alee Imran, verse 48:

“And He will teach him book and wisdom and the Torah and the Gospel.”

The book could be referring to the law, which is the code of conduct people must live by so that they correctly use the blessings they have been granted. This will ensure they achieve peace of mind and fulfil the rights of Allah, the Exalted, and people. This law will therefore ensure the spread of peace and justice within society. Wisdom is needed as it teaches people how to correctly apply their knowledge, such as the law, so that it benefits them and other people in both worlds. Both law and wisdom are required in order to create a just and peaceful society. The law without wisdom can be easily misinterpreted, as people can find loopholes within the law in order to wrong others. Wisdom without the law will cause people to adopt a code of conduct which is according to their definition of what is correct and upright. As discussed earlier, all man-made codes of conduct will never lead to peace of mind due to a lack of knowledge, experience, foresight and due to biases, whether intentional or unintentional. Therefore, wisdom without the law will also prevent one from achieving peace of mind and it will prevent the spread of peace and justice within society, as people will fail to fulfil the rights of other people.

The children of Israel adopted an extreme mentality whereby they overly emphasized the law of the Torah but ignored the wisdom within it. This caused their scholars to misuse the teachings of the Torah for the sake of worldly gain, such as wealth and leadership. The Holy Prophet Eesa, peace be upon him, was sent to them with the Gospel, which taught wisdom so that they could adopt a balance between the law and wisdom thereby ensuring the spread of peace and justice within society. Chapter 3 Alee Imran, verses 48-49:

"And He will teach him writing and wisdom and the Torah and the Gospel. And [make him] a messenger to the Children of Israel…"

It is important to note that the purpose of Holy Prophets, peace be upon him, is to be a practical role model for their community to follow. Therefore, claiming belief, love and respect for a Holy Prophet, peace be upon them, without practically following them will not lead to peace of mind and success in both worlds. Muslims must therefore practically learn and act on the life and teachings of the Holy Prophet Muhammad, peace and blessings be upon him, and avoid adopting the attitude of the previous nations who claim to believe, love and respect their Holy Prophets, peace be upon them, yet failed to practically follow them. The same way the previous nations will not unite with their Holy Prophets, peace be upon them, as their did not practically follow them, neither will the muslim who fails to practically follow the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 4 An Nisa, verse 69:

“And whoever obeys Allāh and the Messenger - those will be with the ones upon whom Allāh has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions.”

Allah, the Exalted, then mentions some of the miracles He granted to the Holy Prophet Eesa, peace be upon him, in order to support his claim to Prophethood. Chapter 3 Alee Imran, verse 49:

“…Indeed I have come to you with a sign from your Lord in that I design for you from clay [that which is] like the form of a bird, then I breathe into it and it becomes a bird by permission of Allāh. And I cure the blind [from birth] and the leper, and I give life to the dead - by permission of Allāh. And I inform you of what you eat and what you store in your houses. Indeed in that is a sign for you, if you are believers.”

In each case, the Holy Prophet Eesa, peace be upon him, made it clear that these were miracles granted to him by Allah, the Exalted. If he was divine, he would have performed these miracles independently, without the support of Allah, the Exalted.

Generally speaking, it is important for muslims to appreciate the miracles of the Holy Prophets, peace be upon them, and try to learn the lessons behind them. This will aid them in remaining firm on the obedience of Allah, the Exalted. There miracles should not be turned into entertaining stories whereby audiences are amazed by these miraculous stories yet learn no lessons behind them nor listen and contemplate any other useful Islamic knowledge, such as the good characteristics of the Holy Prophets, peace be upon them, which must be adopted by all muslims.

In addition, even though more than one miracle has been mentioned in this verse yet they have all been called a single sign. This could indicate that they need to be observed as a whole. When done in this way, these miracles are a proof for the Day of Judgement. The first miracle, making a living bird from clay, represents the creation of mankind. The next miracles, curing the blind and leper, represent sickness and ageing that all

experience in this world. The next miracle, giving life to the dead, represents the resurrection on the Day of Judgement. The final miracle, informing people about their hidden actions, represents the accountability of one's deeds on the Day of Judgement. As indicated by the end of verse 49, a true believer has firm faith in their accountability on the Day of Judgement as they practically prepare for it. Chapter 3 Alee Imran, verse 49:

"…Indeed in that is a sign for you, if you are believers."

Practically preparing for the Day of Judgement involves using the blessings one has been granted correctly as outlined in divine teachings. Muslims must therefore adopt strong faith in respect to their accountability on the Day of Judgement so that they practically prepare for it. Those who fail to do so, may internally believe in their accountability on the Day of Judgement, but they will fail to practically prepare for it. This is why one can often observe muslims who persist on the disobedience of Allah, the Exalted, while claiming they believe in their accountability on the Day of Judgement.

In addition, one must adopt the correct belief regarding their accountability on the Day of Judgement. One must avoid adopting wishful thinking whereby they persist on the disobedience of Allah, the Exalted, yet assume they will be successful on the Day of Judgement, one way or another. Allah, the Exalted, will never treat the doer of good equally to the doer of evil, irrespective of their faith. Chapter 45 Al Jathiyah, verse 21:

“Or do those who commit evils think We will make them like those who have believed and done righteous deeds - [make them] equal in their life and their death? Evil is that which they judge.”

Therefore, one must support their verbal declaration of faith through acts of obedience so that they adequately prepare for their accountability on the Day of Judgement and then hope that they will achieve peace of mind and success in both worlds. The difference between wishful thinking and real hope in Allah, the Exalted, has been explained in this way in a Hadith found in Jami At Tirmidhi, number 2459. In addition, it is vital to avoid wishful thinking as it encourages one to persist on the disobedience of Allah, the Exalted, which in turn could cause one to lose their faith before departing this world. This is because faith is like a plant which must be nourished with acts of obedience in order to flourish. Just like a plant which fails to obtain nourishment, such as sunlight, will fail to flourish and may even die, the faith of a person who fails to nourish it with acts of obedience will not flourish and is in serious danger of dying. This is the greatest loss.

Generally speaking, denying the possibility of humans being resurrected on the Day of Judgement is a strange claim when there are many examples of resurrection which occur throughout the days, months and years. For example, Allah, the Exalted, uses rain to give life to a dead barren land and causes a dead seed to burst forth alive in order to provide for the creation. Similarly, Allah, the Exalted, can and will give life to the dead seed named human, who is buried in the Earth, like the dead seed which sprouts to life. The changing of the seasons clearly show the resurrection. For example,

during winter, the leaves of trees die and fall off and the tree appears lifeless. But during other seasons, the leaves grow once again and the tree appears full of life. The sleep wake cycle of all creatures is another example of resurrection. Sleep is the sister of death, as the senses of the sleeper are cut off. Allah, the Exalted, then returns a person's soul to them if they are destined to live on thereby giving life to the sleeping person once again. Chapter 39 Az Zumar, verse 42:

"Allāh takes the souls at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for which He has decreed death and releases the others for a specified term. Indeed in that are signs for a people who give thought."

In addition, the Day of Judgement is something which must occur. If one observes the universe they will notice many examples of balance. For example, the Earth is at a perfect and balanced distance from the Sun. If the Earth was slightly closer or further away from the Sun it would not be inhabitable. Similarly, the water cycle, which involves the evaporation of water from the ocean into the atmosphere which is then condensed in order to produce rain, is perfectly balanced so that the creation can continue living on Earth. The ground was created in a balanced way so that the weak branches and shoots of seeds can penetrate through it in order to provide crops for the creation yet the same ground is tough enough to withstand heavy buildings being built on top of it. There are many such examples that not only clearly indicate a Creator but also balance. But there is one major thing in this world which is clearly unbalanced namely, the actions of mankind. One often observes oppressive and tyrannical people who escape punishment in this world. Conversely, there are countless people who are oppressed by others and face other difficulties

yet do not receive their full reward for their patience. Many Muslims who sincerely obey Allah, the Exalted, often face many difficulties in this world and only receive a small share in reward whereas those who openly disobey Allah, the Exalted, enjoy the luxuries of this world and only face some problems. Just like Allah, the Exalted, has set up a balance in all His creations the reward and punishment of actions must also be balanced. But this obviously does not occur in this world so therefore it must occur in another time namely, the Day of Recompense i.e. the Day of Judgment.

Allah, the Exalted, could reward and punish fully in this world. But one of the wisdoms behind not fully punishing in this world is that Allah, the Exalted, gives opportunity after opportunity to them so that they sincerely repent and correct their behaviour. He does not fully reward Muslims in this world as this world is not Paradise. In addition, believing in the unseen namely, the full reward waiting for a Muslim in the next world, is an important aspect of faith. In fact belief in the unseen is what makes faith special. Believing in something which can be perceived through the five senses, such as receiving full reward in this world, would not be so special.

Having fear of full punishment and hope in receiving full reward in the hereafter will encourage one to abstain from sins and perform righteous deeds.

In order for the Day of Recompense to commence this material world must end. This is because punishment and reward can only be given once everyone’s actions terminate. Therefore, the Day of Recompense cannot

take place until the actions of people have been concluded. This indicates that the material world must end, sooner or later.

When one reflects on this discussion it will strengthen their faith in the Day of Judgement thereby encouraging them to prepare for it by using the blessings they have been granted correctly as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, so that they achieve peace of mind and success in both worlds. Chapter 45 Al Jathiyah, verse 22:

“For Allah created the heavens and the earth for a purpose, so that every soul may be paid back for what it has committed. And none will be wronged.”

The Holy Prophet Eesa, peace be upon him, was also sent to the children of Israel in order to correct the teachings of the Torah which some of their scholars had intentionally edited and misinterpreted. Chapter 3 Alee Imran, verse 50:

“And [I have come] confirming what was before me of the Torah and to make lawful for you some of what was forbidden to you…”

Muslims must therefore avoid following in the footsteps of the people of the book by intentionally misinterpreting the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, for the sake of worldly gain, such as wealth and leadership. It is vital to understand that anything a person gains behaving in this manner will only become a source of stress, difficulties and trouble for them in both worlds, even if this is not obvious to them. This will prevent them from obtaining peace of mind, even if they enjoy worldly luxuries, as they cannot escape the power and control of Allah, the Exalted. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has warned of Hell in a Hadith found in Sunan Ibn Majah, number 253. Just like the previous nations did not escape punishment when they behaved in this manner, neither will the muslims who do so.

In addition, this verse could also be warning about innovating things within religion, just like the children of Israel did. Innovations can cause serious changes whereby something which is lawful is then regarded as unlawful or something which is unlawful is then regarded as lawful. Innovations are avoided when one learns and acts on the two sources of guidance: the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and avoids acting on other sources of religious knowledge. The more one acts on other sources of religious knowledge, even if they lead to good deeds, the less they will act on the two sources of guidance, which in turn leads to misguidance. This is why the Holy Prophet Muhammad, peace and blessings be upon him, has warned in a Hadith found in Sunan Abu Dawud, number 4606, that any matter which is not rooted in the two sources of guidance will be rejected by Allah, the Exalted. In addition, the more one acts on other sources of religious knowledge the more they will begin to act on things which contradict the teachings of Islam. This is how the Devil leads people astray, step by step. For example, a person facing difficulties will be advised to perform certain spiritual exercises which contradict and challenge the teachings of Islam. As this

person is ignorant and has a habit of acting on other sources of religious knowledge, they will easily fall into this trap and begin to perform spiritual exercises that directly challenge the teachings of Islam. They will even begin to believe things about Allah, the Exalted, and the universe which contradict the teachings of Islam also, such as believing people or supernatural creatures can control their destiny, as their knowledge is taken from other than the two sources of guidance. Some of these misguided practices and beliefs are clear disbelief, such as practicing black magic. Chapter 2 Al Baqarah, verse 102:

"…It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Hārūt and Mārūt. But they [i.e., the two angels] do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]."…"

So a muslim can lose their faith without even realizing it, as they have the habit of acting on other sources of religious knowledge. This is why acting on religious innovations which are not rooted in the two sources of guidance is following in the footsteps of the Devil. Chapter 2 Al Baqarah, verse 208:

"O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy."

Chapter 3 Alee Imran, verse 50:

“And [I have come] confirming what was before me of the Torah and to make lawful for you some of what was forbidden to you…”

In addition, the Holy Prophet Eesa, peace be upon him, was sent to make some things lawful which Allah, the Exalted, made unlawful upon the children of Israel because of their persistent disobedience. Chapter 6 Al An’am, verse 146:

“And to those who are Jews We prohibited every animal of uncloven hoof; and of the cattle and the sheep We prohibited to them their fat, except what adheres to their backs or the entrails or what is joined with bone. [By] that We repaid them for their transgression. And indeed, We are truthful.”

By sending the Holy Prophet Eesa, peace be upon him, Allah, the Exalted, made things easier for the children of Israel so that they would show gratitude to Him by sincerely obeying Him. Chapter 3 Alee Imran, verse 50:

“And [I have come] confirming what was before me of the Torah and to make lawful for you some of what was forbidden to you. And I have come to you with a sign from your Lord, so fear Allāh and obey me.”

Generally speaking, gratitude in one's intention involves only acting in order to please Allah, the Exalted. Gratitude in one's speech involves speaking what is good or remaining silent. And gratitude in one's actions involves using the blessings one has been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. In addition, this verse indicates the importance of a nation to sincerely obey their Holy Prophet, peace be upon them. Muslims must avoid following in the footsteps of the children of Israel who disobeyed their Holy Prophet, peace be upon them, thereby failing to practically follow him. As a result of their failure to practically follow their Holy Prophets, peace be upon them, they will not unite with them in the hereafter. Similarly, if muslims fail to practically follow the life and teachings of the Holy Prophet Muhammad, peace and blessings be upon him, they will not unite with him in the hereafter, irrespective of their verbal claims of loving and respecting him.

Allah, the Exalted, then makes it clear that the Holy Prophet Eesa, peace be upon him, only ever commanded people to worship Allah, the Exalted, just like he himself done, thereby avoiding attributing divinity to himself, as a real deity does not worship someone else. Chapter 3 Alee Imran, verse 51:

"Indeed, Allāh is my Lord and your Lord, so worship Him. That is the straight path."'

The straight path is to obey one’s Creator and Sustainer, Allah, the Exalted, in every situation. Chapter 2 Al Baqarah, verse 255:

“*Allah - there is no deity except Him…”*

In reality, whoever one obeys and models their life on is what they worship, even if they claim not to believe in any deity. Humans have been created in a way whereby they must obey and follow something. Whether this something are other people, social media, fashion, culture or even their own desires. Chapter 25 Al Furqan, verse 43:

“Have you seen the one who takes as his god his own desire?...”

Whatever or whoever a person obeys and follows is who they worship. Therefore, muslims must support their verbal declaration of faith with actions by sincerely obeying Allah, the Exalted, in every situation over all other things. This involves using the blessings they have been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The one who behaves in this manner will be granted peace of mind and success by the Most Merciful. Chapter 2 Al Baqarah, verse 163:

“And your god is one God. There is no deity [worthy of worship] except Him, the Most Compassionate, Most Merciful.”

And chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Whereas, the one who rejects the Oneness of Allah, the Exalted, and instead obeys and worships other things will be deprived of the mercy needed to obtain peace of mind and success in both worlds, even if they possess the entire world and experience moments of fun and entertainment, as no one can escape the control and authority of Allah, the Exalted. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

Chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

Chapter 2 Al Baqarah, verse 255:

"*Allāh - there is no deity except Him, the Ever-Living, the Self-Sustaining…"*

When one observes the creation of the Heavens and the Earth and the countless perfectly balanced systems, it becomes clear that there is only One who created and sustains the universe. For example, the perfect distance of the Sun from the Earth is a clear sign, as the Earth would not be inhabitable if the Sun was slightly closer or further away from it. Similarly, the Earth has been created in such a way which creates a balanced and pure atmosphere which allows life to thrive on it. Chapter 2 Al Baqarah, verse 164:

“…*and the alternation of the night and the day…”*

The perfecting timings of the days and nights and their varied lengths throughout the year allow people to obtain maximum benefit from them. If the days were longer, people would become exhausted from the long hours. If the nights were longer, people would not have enough time to earn their livelihood and other useful things, such as knowledge. If the nights were shorter, then people would not be able to rest enough to obtain optimal health. Changes to the length of the day and nights would also affect crops, which would have a detrimental impact on the provision of people and animals. The fact that the days and nights and other balanced systems within the universe operate in perfect harmony also clearly indicates the Oneness of Allah, the Exalted, as multiple Gods would desire different things, which would lead to chaos within the universe. Chapter 21 Al Anbiya, verse 22:

“Had there been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined…”

Chapter 2 Al Baqarah, verse 164:

“…*and the [great] ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain…”*

When one observes the perfectly balanced water cycle it also clearly indicates a Creator. Water from the sea evaporates, rises and then condenses to produce acidic rain which comes down upon the mountains. These mountains neutralise the acidic rain so that people and animals can utilise it. If there were any changes to this perfectly balanced system it would lead to disaster for people and animals on Earth. The salt in the sea prevents the dead creatures within the ocean from contaminating it. If the ocean was allowed to become contaminated then sea life would not be possible and the impurity from the oceans would overwhelm life on land also. The water within the oceans and seas have been created in such a way that sea life can thrive within it while heavy ships can sail on top of it. If the composition of water was slightly different an imbalance would occur which would cause either sea life to thrive within the water or allow ships to sail on top of it but both would not be possible at the same time. Even to this very day, transport by sea is still the most commonly used form of transporting goods across the world. This perfect balance is therefore essential to life on Earth.

Evolution is a form of mutation, which by its nature is imperfect. But when one observes the countless species they will find that they have been created in a perfectly balanced way so that they can thrive in the environment they live in. For example, the camel was designed to withstand high temperatures and go for long periods of time without the need to drink water. They are perfectly designed for desert life. Chapter 88 Al Ghashiyah, verse 17:

“Then do they not look at the camels - how they are created?”

The goat was designed in such a perfect way that impurities within its body are perfectly separated from the milk it produces. Any mixing of the two would make the milk undrinkable. Chapter 16 An Nahl, verse 66:

“And indeed, for you in grazing livestock is a lesson. We give you drink from what is in their bellies - between excretion and blood - pure milk, palatable to drinkers.”

Each species has been granted a specific life span which prevents one species overcoming others. For example, flies have a very short life span, 3-4 weeks, and lay up to 500 eggs. If its lifespan was longer, then the population of flies would become disproportionate and would cause them to overwhelm all other species in this world. Whereas, other creatures which have a very long life span have the ability to produce only a few offspring. Again this allows for their population to be moderated. All of this cannot be an accident nor can the process of evolution explain it. Chapter 2 Al Baqarah, verse 164:

“…*and [His] directing of the winds and the clouds controlled between the heaven and earth…”*

The winds are essential for wind pollination, which allow for crops, plants and trees to reproduce. In the earlier days, wind was essential for sea travel, which to this very day, is the main mode of transporting goods across the world. Winds are required to move the rainclouds to specific locations in order to provide water for the creation, something they cannot live without. A perfectly balanced system of the winds is observed within the Earth, as a lack of winds would lead to chaos for the creation and an increase in winds also leads to chaos for the creation. Similarly, rain is also perfectly balanced, as too little rain leads to droughts and famine and too much rain leads to mass floods. Chapter 23 Al Mu'minun, verse 18:

"And We have sent down rain from the sky in a measured amount and settled it in the earth. And indeed, We are Able to take it away."

This perfectly balanced system cannot be random and clearly shows the hand of the Creator. The one who reflects on all these perfectly balanced systems cannot logically deny the existence of a single Creator who has power over all things. Chapter 2 Al Baqarah, verse 255:

"*Allah - there is no deity except Him, the Ever-Living, the Self-Sustaining…"*

In reality, the one who can experience death and is sustained by something or someone else cannot be a deity. This reality alone rules out divinity for every entity within the Heavens and the Earth except Allah, the Exalted. In

addition, as Allah, the Exalted alone created life and death and sustains the creation, He alone is worthy of obedience. A person that takes care of some aspects of another person's provision, such as their housing, is worthy of being shown gratitude. Therefore, as Allah, the Exalted, has granted every blessing within this universe to people it is only fair and right that people show Him gratitude. Gratitude with one's intention involves only doing things in order to please Allah, the Exalted. The one who acts for other reasons will not obtain reward from Allah, the Exalted. This has been warned in a Hadith found in Jami At Tirmidhi, number 3154. A positive sign of a good intention is that a person does not expect nor hope for any appreciation or compensation from people. Gratitude with the tongue involves speaking what is good or remaining silent. And gratitude with one's actions involves using the blessings one has been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This leads to an increase in blessings and ultimately peace of mind in both worlds. Chapter 14 Ibrahim, verse 7:

"…If you are grateful, I will surely increase you [in favor]…"

And chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Furthermore, when a person owns an object it is considered correct and normal for them to use the object however they please. As Allah, the Exalted, created, owns and sustains everything within the universe, including people, then He alone decides what should occur within the universe and what should not. Therefore, it is only fair for a person to obey Allah, the Exalted, as He alone owns the entire universe, including them.

Similarly, when one lends something they own to another, it is only fair that they use the item according to the wishes of its owner. Allah, the Exalted, granted every blessing a person possesses as a loan. He did not grant it to them as a gift. Like worldly loans, this loan must be repaid. The only way to repay this loan is to use them in ways pleasing to Allah, the Exalted. On the other hand, as the blessings of Paradise are a gift, people will be free to use them as they desire. Chapter 7 Al A'raf, verse 43:

"…And they will be called, "This is Paradise, which you have been made to inherit for what you used to do.""

A person must therefore not confuse the worldly blessings which are a loan with the gifts of Paradise.

Chapter 3 Alee Imran, verse 51:

“Indeed, Allāh is my Lord and your Lord, so worship Him. That is the straight path."'

Sincerely obeying Allah, the Exalted, by using the blessings one has been granted correctly, as outlined in Islamic teachings, is the straight path, as it leads to peace of mind and success in both worlds. As discussed earlier, the one who behaves in this manner will achieve a balanced mental and physical state and correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. This straight path and perfect code of conduct can only come from Allah, the Exalted, as He alone knows all things. Whereas, all man-made codes of conduct will not lead to the straight path and peace of mind in both worlds, as they lack in knowledge, experience, foresight and due to biases. Therefore, one must accept and act on Islamic teachings even if it contradicts their desires, as this alone is the straight path that leads to peace of mind in both worlds. They must behave as a wise patient who accepts and acts on the medical advice of their doctor knowing it is best for them, even though they are prescribed bitter medicines and a strict diet plan. The same way this wise patient will achieve good mental and physical health, so will the person who accepts and acts on Islamic teachings. But just like the unwise patient who fails to accept and act on the advice of their doctor will obtain poor physical health, the one who ignores Islamic teachings will never obtain peace of mind in both worlds even if they experience moments of entertainment and enjoy worldly luxuries. This is obvious when one observes those who act on Islamic teachings and those who do not. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

Chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

Allah, the Exalted, always makes it clear that even though many from the children of Israel persisted on His disobedience, they were always some who remained firm on His obedience. Chapter 3 Alee Imran, verse 52:

“But when Jesus felt [persistence in] disbelief from them, he said, "Who are my supporters for [the cause of] Allāh?" The disciples said, "We are supporters for Allāh…””

This verse indicates the importance of not judging an entire group based on the actions of some members of that group, as this often leads to discrimination, such as racism.

The disciples proved their belief and obedience to Allah, the Exalted, through actions, by practically following the Holy Prophet Eesa, peace be upon him. This involved using the blessings they were granted correctly as outlined in divine teachings. It was their practical obedience that they asked Allah, the Exalted, and the Holy Prophet Eesa, peace be upon him, to testify too. Chapter 3 Alee Imran, verses 52-53:

"…The disciples said, "We are supporters for Allāh. We have believed in Allāh and testify that we are Muslims [submitting to Him]. Our Lord, we have believed in what You revealed and have followed the messenger [i.e., Jesus], so register us among the witnesses [to truth].""

Therefore, muslims must follow in the footsteps of these disciples by sincerely obeying Allah, the Exalted, by using the blessings they have been granted correctly, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This practical obedience is the evidence and currency one needs in order to achieve peace of mind and success in both worlds, as it is the only way to ensure one achieves a balanced mental and physical state and correctly places everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. Those who fail to practically support their verbal declaration of faith through actions should fear that the Holy Prophet Muhammad, peace and blessings be upon him, will testify

against them on Judgement Day, just like the Holy Prophet Eesa, peace be upon him, will testify against those who did not follow him correctly. Chapter 5 Al Ma'idah, verses 116-118:

"And [beware the Day] when Allāh will say, "O Jesus, Son of Mary, did you say to the people, 'Take me and my mother as deities besides Allāh?'" He will say, "Exalted are You! It was not for me to say that to which I have no right. If I had said it, You would have known it. You know what is within myself, and I do not know what is within Yourself. Indeed, it is You who is Knower of the unseen. I said not to them except what You commanded me - to worship Allāh, my Lord and your Lord. And I was a witness over them as long as I was among them; but when You took me up, You were the Observer over them, and You are, over all things, Witness. If You should punish them - indeed they are Your servants; but if You forgive them - indeed it is You who is the Exalted in Might, the Wise.""

And chapter 25 Al Furqan, verse 30:

"And the Messenger has said, "O my Lord, indeed my people have taken this Quran as [a thing] abandoned.""

This verse refers to muslims as they are the only ones who took and accepted the Holy Quran. The non-muslims could not abandon the Holy Quran as they never took or accepted it in the first place. It does not take a

scholar to determine what will happen to the muslim the Holy Prophet Muhammad, peace and blessings be upon him, testifies against on Judgement Day. Muslims must therefore correctly believe in the Holy Quran just like the rightly guided disciples believed in their divine scriptures. This involves reciting the Holy Quran regularly and correctly, striving to understand it and finally acting on its teachings. Sadly, many muslims only recite the Holy Quran in a language they do not understand and refuse to understand and act on it. The one who behaves in this manner should fear the Holy Quran will testify against them on Judgement Day, as they failed to fulfil its rights.

After some scholars from the children of Israel decided to have the Holy Prophet Eesa, peace be upon him, killed and crucified by the ruling government, Allah, the Exalted, created a miraculous escape for him. Chapter 3 Alee Imran, verses 54-55:

“And they [i.e., the disbelievers] planned, but Allāh planned. And Allāh is the best of planners. [Mention] when Allāh said, "O Jesus, indeed I will take you and raise you to Myself and purify [i.e., free] you from those who disbelieve…"”

History has clearly shown that every time one remained firm on the obedience of Allah, the Exalted, they were granted relief and a way out of their difficulties. Chapter 65 At Talaq, verse 2:

“…And whoever fears Allah - He will make for him a way out.”

But it is important to note that this relief occurs according to the infinite knowledge and wisdom of Allah, the Exalted, and not according to the desires and plans of people. Therefore, it occurs at the best time and in the best way even if this is not obvious to people. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

Allah, the Exalted, also guaranteed superiority to those who practically followed the footsteps of the Holy Prophets, peace be upon them, which goes beyond verbally claiming belief in them. Chapter 3 Alee Imran, verse 55:

“…and make those who follow you [in submission to Allāh alone] superior to those who disbelieve until the Day of Resurrection…”

As all the Holy Prophets, peace be upon them, walked the same path, following any one of them is following all of them. Therefore, this verse could be referring to the muslims who practically follow the Holy Prophet

Muhammad, peace and blessings be upon him, and by extension follow all the other Holy Prophets, such as the Holy Prophet Eesa, peace be upon them. Therefore, if muslims desire superiority within this world so that they are protected from all types of oppression and are free to obey Allah, the Exalted, then they must practically follow the Holy Prophet Muhammad, peace and blessings be upon him. This involves using the blessings they have been granted correctly as outlined in Islamic teachings. Chapter 24 An Nur, verse 55:

"Allāh has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me. But whoever disbelieves after that - then those are the defiantly disobedient."

And chapter 3 Alee Imran, verse 139:

"So do not weaken and do not grieve, and you will be superior if you are [true] believers."

If muslims do not have superiority on Earth, it is because they have not fulfilled the condition of adopting true belief by sincerely obeying Allah, the

Exalted. This involves using the blessings they have been granted correctly as outlined in Islamic teachings.

Chapter 3 Alee Imran, verse 55:

“…and make those who follow you [in submission to Allāh alone] superior to those who disbelieve until the Day of Resurrection…”

This verse could also be referring to those who correctly followed the Holy Prophet Eesa, peace be upon him. But in their case, the superiority granted to them was a spiritual one as history shows that they were not granted social power and influence. But Allah, the Exalted, compensated them with something better, a spiritual superiority over mankind which led to peace of mind.

Chapter 3 Alee Imran, verse 55:

“…and make those who follow you [in submission to Allāh alone] superior to those who disbelieve until the Day of Resurrection…”

This verse could also be referring to the time when the Holy Prophet Eesa, peace be upon him, will return to Earth in order to lead the muslims to victory over the non-muslims and their leader, the Anti-Christ. This has been discussed in many Hadiths, such as the one found in Sahih Muslim, number 7381.

In each case, this verse makes it clear that superiority, whether physical or spiritual, is only granted to those who strive in the obedience of Allah, the Exalted, by using the blessings they have been granted correctly as outlined in Islamic teachings. But those who choose to persist on the disobedience of Allah, the Exalted, by misusing the blessings they have been granted, will never obtain peace of mind, as they will fail to obtain a balanced mental and physical state and as they will misplace everything and everyone within their life, even if they enjoy worldly luxuries. As indicated by the main verses under discussion, this will lead to countless mental health issues, such as depression, substance addiction and suicidal tendencies. This outcome is obvious when one observes the rich and famous who misuse the blessings they have been granted. These two paths have been made clear by Allah, the Exalted, and it is now up to people to decide which one to choose. But they must choose wisely as they will be held accountable for their choice in both worlds. Chapter 3 Alee Imran, verses 55-57:

"…Then to Me is your return, and I will judge between you concerning that in which you used to differ. And as for those who disbelieved, I will punish them with a severe punishment in this world and the Hereafter, and they will have no helpers. But as for those who believed and did righteous

deeds, He will give them in full their rewards, and Allāh does not like the wrongdoers."

These verses mention two groups: the non-muslims and those who believe and perform righteous deeds but the third category of muslims who do not perform righteous deeds are not mentioned. Therefore, these verses indicate the great danger of losing one's faith before they depart this world if they fail to support their verbal declaration of faith with righteous actions. This is because faith is like a plant which must be nourished with acts of obedience in order to flourish. Just like a plant which fails to obtain nourishment, such as sunlight, will fail to flourish and may even die, the faith of a person who fails to nourish it with acts of obedience will not flourish and is in serious danger of dying. This is the greatest loss.

Allah, the Exalted, then encourages people to avoid the fate of those who persist on His disobedience, the fate of stress, trouble and misery in both worlds, by studying the clear proofs and evidences found within the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, with an open mind so that they can recognize that peace of mind in both worlds only lies in adopting the Islamic code of conduct. Chapter 3 Alee Imran, verse 58:

"This is what We recite to you, [Prophet Muhammad, peace and blessings be upon him], of [Our] verses and the wise reminder [i.e. the Quran]."

Generally speaking, the expressions in the Holy Quran are unparalleled and its meanings are explained in a straight forward way. Its words and verses are extremely eloquent and no other book can surpass it. The Holy Quran mentions the history of the previous nations in detail even though the Holy Prophet Muhammad, peace and blessings be upon him, was not educated in history. It commands every good and forbids every evil. Those which affect an individual and those which affect the entire society, so that justice, security and peace spreads throughout every home and community. The Holy Quran avoids exaggerations, lies or any falsehood, unlike poetry, stories and fables. All the verses are beneficial and can be applied practically to one's life. Even when the same story is repeated in the Holy Quran, different important lessons are highlighted. Unlike all other books, the Holy Quran does not bore a person when it is repeatedly studied. The Holy Quran provides promises and warnings and supports them with undeniable and clear proofs. When the Holy Quran discusses something which can seem abstract, such as adopting patience, it always provides a simple and practical way of implementing it into one's life. It encourages people to fulfil the purpose of their creation, which involves sincerely obeying Allah, the Exalted, by using the blessings they have been granted in ways pleasing to Him, thereby ensuring they obtain peace of mind and success in both worlds. It makes the straight path obvious and appealing to the one who desires peace of mind and real success in both worlds. The knowledge of the Holy Quran is timeless as it can be applied to every society and age. It is a cure for every emotional, economical and physical difficulty when it is understood and applied correctly. It provides the solution for every problem an individual or an entire society can ever face. One only needs to observe history and how the societies which implemented the teachings of the Holy Quran correctly benefited from its all-encompassing and timeless teachings. Centuries have passed yet not a single letter has been changed in the Holy Quran, as Allah, the Exalted, promised to preserve it. No other book in history possesses this quality. Chapter 15 Al Hijr, verse 9:

“Indeed, it is We who sent down the message [i.e., the Quran], and indeed, We will be its guardian.”

Allah, the Exalted, discussed the root problems found within a community and detailed the practical remedy for all of them. By correcting root problems, the countless branch problems which stem from them would automatically be corrected. This is how the Holy Quran addressed all the things a person and society need to succeed in both worlds. Chapter 16 An Nahl, verse 89:

“…And We have sent down to you the Book as clarification for all things…”

This is the greatest timeless miracle Allah, the Exalted, bestowed upon His final Holy Prophet Muhammad, peace and blessings be upon him. But only those who seek and act on the truth will benefit from it whereas those who seek their desires and cherry pick from it will only encounter loss in both worlds. Chapter 17 Al Isra, verse 82:

“And We send down of the Quran that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.”

Chapter 3 Alee Imran, verse 58:

“This is what We recite to you, [Prophet Muhammad, peace and blessings be upon him], of [Our] verses and the wise reminder [i.e. the Quran].”

In this verse, Allah, the Exalted, reminds both the non-muslims of Mecca and the people of the book living in Medina, that as the Holy Prophet Muhammad, peace and blessings be upon him, did not study the previous divine scriptures, something they did not deny, he could not have known the details mentioned in these verses unless Allah, the Exalted, told him through divine revelation.

The scholars from the people of the book clearly recognized the truthfulness of Islam as they recognized the Holy Quran as they were familiar with its Author. And they recognized the Holy Prophet Muhammad, peace and blessings be upon him, and the Holy Quran as they both had been discussed in their divine scriptures. Chapter 6 Al An’am, verse 20:

“Those to whom We have given the Scripture recognize it [the Holy Quran] as they recognize their [own] sons…”

And chapter 2 Al Baqarah, verse 146:

“Those to whom We gave the Scripture know him [Prophet Muhammad, peace be upon him] as they know their own sons…”

The people of the book were jealous of the fact that the Holy Prophet Muhammad, peace and blessings be upon him, was a descendant of the Holy Prophet Ismaeel, peace be upon him, instead of being a descendant of his brother, the Holy Prophet Ishaaq, peace be upon him, as they were. As their whole religion had been adapted around the importance of lineage, which according to them gave them their superiority over the rest of mankind, they could not accept and follow a Holy Prophet, peace and blessings be upon him, who was from a different lineage. This would only destroy their superiority complex they had fabricated.

As the non-muslims of Mecca were masters of the Arabic language they knew the Holy Quran were not the words of a created being. And as they had spent forty years with the Holy Prophet Muhammad, peace and blessings be upon him, prior his announcement of Prophethood, they knew he was no liar. Chapter 10 Yunus, verse 16:

“…for I had remained among you a lifetime before it. Then will you not reason?"

The noblemen from the non-muslims of Mecca could not live with accepting and following the Holy Prophet Muhammad, peace and blessings be upon him, who was a poor orphan, despite the fact he belonged to the noblest tribe. As they desired leadership, control and wealth, they became jealous when the Holy Prophet Muhammad, peace and blessings be upon him, announced Prophethood and was given leadership and superiority over all of creation.

Allah, the Exalted, then negates all divinity which has been attributed to the Holy Prophet Eesa, peace be upon him, by comparing his miraculous birth to the miraculous creation of the Holy Prophet Adam, peace be upon him. Chapter 3 Alee Imran, verse 59:

“Indeed, the example of Jesus to Allāh is like that of Adam. He created him from dust; then He said to him, "Be," and he was.”

The reasons for the spread of the false beliefs regarding the Holy Prophet Eesa, peace be upon him, included his miraculous birth, the miracles which he performed and his ascension to the Heavens while alive. The Holy Quran confirms the miraculous birth of the Holy Prophet Eesa, peace be upon him, and clearly describes his fatherless birth as a sign of the infinite power of Allah, the Exalted. Chapter 3 Alee Imran, verse 47:

“She [Maryam, may Allah be pleased with her] said, "My Lord, how will I have a child when no man has touched me?" [The angel] said, "Such is Allāh; He creates what He wills. When He decrees a matter, He only says to it, 'Be,' and it is.”

Allah, the Exalted, created the Holy Prophet Eesa, peace be upon him, without a father, just like He created the Holy Prophet Adam, peace be upon him, without a father or mother. This reality does not mean they are divine. Chapter 3 Alee Imran, verse 59:

“Indeed, the example of Jesus to Allah is like that of Adam. He created him from dust; then He said to him, "Be," and he was.”

It is strange that the Christians believe that the Holy Prophet Eesa, peace be upon him, is the son of Allah, the Exalted, as he was born without a father. But they do not believe the Holy Prophet Adam, peace be upon him, to be the son of Allah, the Exalted, even though he was born without a father or mother. According to their mentality, the Holy Prophet Adam, peace be upon him, has more of a right of being called the son of Allah, the Exalted, than the Holy Prophet Eesa, peace be upon him, yet they do not claim this. It is strange how they apply logic and common sense in the case of the Holy Prophet Adam, peace be upon him, yet do not apply logic or common sense in the case of the Holy Prophet Eesa, peace be upon him.

The miracles of the Holy Prophet Eesa, peace be upon him, have been verified by the Holy Quran. It however makes it clear that the Holy Prophet Eesa, peace be upon him, performed these miracles with the will, permission and command of Allah, the Exalted. If the Holy Prophet Eesa, peace be upon him, was divine he would not need the will or permission of Allah, the Exalted. Chapter 3 Alee Imran, verse 49:

“And [make the Prophet Eesa, peace be upon him] a messenger to the Children of Israel, [who will say], 'Indeed I have come to you with a sign from your Lord in that I design for you from clay [that which is] like the form of a bird, then I breathe into it and it becomes a bird by permission of Allāh. And I cure the blind [from birth] and the leper, and I give life to the dead - by permission of Allāh. And I inform you of what you eat and what you store in your houses…”

The ascension of the Holy Prophet Eesa, peace be upon him, to the Heavens while alive further indicates the power of Allah, the Exalted, as He took the Holy Prophet Eesa, peace be upon him, on this journey. If the Holy Prophet Eesa, peace be upon him, was divine he could have undertaken this journey with his own innate power. Chapter 3 Alee Imran, verse 55:

“[Mention] when Allāh said, "O Jesus, indeed I will take you and raise you to Myself and purify [i.e., free] you from those who disbelieve…””

The Holy Quran tells the Christians that the Holy Prophet Eesa, peace be upon him, contrary to their belief, was not crucified. The one whose image was seen on the cross was not the Holy Prophet Eesa, peace be upon him, but someone who was made to look like him. Allah, the Exalted, had already raised the Holy Prophet Eesa, peace be upon him, towards the Heavens by this time. Chapter 4 An Nisa, verses 156-158:

“And for their disbelief and their saying against Mary a great slander. And [for] their saying, "Indeed, we have killed the Messiah, Jesus the son of Mary, the messenger of Allāh." And they did not kill him, nor did they crucify him; but [another] was made to resemble him to them…Rather, Allāh raised him to Himself.”

The incorrect Christian belief of the Holy Prophet Eesa, peace be upon him, being crucified meaning, killed, is strange in itself as a real divine being is far beyond experiencing death. If an entity can die, it cannot be divine. So in reality, their incorrect belief regarding his death by crucifixion negates their incorrect belief of his divinity by itself.

A divine being by nature is something which is self-sustaining meaning, they do not need someone else to sustain them. If a being is sustained by another then they cannot be divine. Both the Holy Prophet Eesa, peace be upon him, and his mother, Maryam, may Allah be pleased with her, were not divine beings as they required nourishment from Allah, the Exalted, meaning, they were not self-sustaining beings. Chapter 5 Al Ma’idah, verse 75:

“The Messiah, son of Mary, was not but a messenger; [other] messengers have passed on before him. And his mother was a supporter of truth. They both used to eat food. Look how We make clear to them the signs; then look how they are deluded.”

In addition, no one can claim that as the Angels do not eat they can be considered Gods. In reality, they are also sustained by Allah, the Exalted, in a different way so they too are not self-sustaining. The fact that they have been created and will experience death, just like the rest of creation, is enough to negate divinity.

A biological child will always share some characteristics with their parent. But in the case of the Holy Prophet Eesa, peace be upon him, he shares no qualities with Allah, the Exalted. In fact, all his characteristics are shared with other humans. He was created, he was sustained by food and water, he will die and be resurrected, just like all other humans. His characteristics are enough to negate divinity.

The Romans who adopted Christianity introduced the concept of the Holy Prophet Eesa, peace be upon him, being divine into their faith, concepts which they carried over from their former faith, paganism. They took a noble and blessed Holy Prophet, peace be upon him, and placed him with fables and myths, such as Zeus, Hercules and Oden. Only a little bit of common sense is required to understand that a being which is created, sustained by someone else and can die can never be divine, as these

things contradict the quality of a divine being. Chapter 3 Alee Imran, verse 60:

“The truth is from your Lord, so do not be among the doubters.”

Generally speaking, this verse encourages one to avoid weakness of faith which always prevents one from remaining firm on the obedience of Allah, the Exalted, especially when their desires are contradicted. This will prevent them from achieving peace of mind in both worlds, as they will misuse the blessings they have been granted. Strong faith is obtained when one learns and acts on the clear proofs and evidences discussed within the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, which clearly explain that peace of mind and success only lies in adopting the Islamic code of conduct. This involves using the blessings one has been granted correctly, as outlined in Islamic teachings. For example, Islamic teachings clearly indicate how Allah, the Exalted, alone possesses the knowledge to provide the perfect code of conduct which leads to peace of mind in both worlds. He alone can teach mankind how to achieve a balanced mental and physical state and correctly place everything and everyone within their life. All man-made codes of conduct cannot achieve this goal due to a lack of knowledge, experience, foresight and due to biases. Strong faith will therefore cause one to remain firm on the obedience of Allah, the Exalted, at all times, even when their desires are contradicted, as they firmly believe peace of mind and success in both worlds lie in the Islamic code of conduct.

Chapter 3 Alee Imran, verse 60:

“The truth is from your Lord, so do not be among the doubters.”

This verse and the following verses provide proof for an important principle. Where there is clear evidence that something is true and one becomes certain of it, whatever the issue is about, they must be certain that everything which opposes it must be false and any argument in support of that opposing view is flawed, even if they fail to observe the flaw. The inability to refute that argument should not make them doubt what they believe with certainty because whatever opposes truth is false. When one adheres to this principle it will help them to deal with confusing arguments presented by people. Generally speaking, a Muslim should not argue with them and instead focus on their task which is to believe, follow and advise others on the truth.

In the ninth year after the Holy Prophet Muhammad, peace and blessings be upon him, migrated to Medina, a Christian delegation visited the Holy Prophet Muhammad, peace and blessings be upon him. They spent much time debating with the Holy Prophet Muhammad, peace and blessings be upon him, regarding their belief in the divinity of the Holy Prophet Eesa, peace be upon him. In this regard, Allah, the Exalted, revealed chapter 3 Alee Imran, verses 59-61:

“Indeed, the example of Jesus to Allāh is like that of Adam. He created him from dust; then He said to him, "Be," and he was. The truth is from your

Lord, so do not be among the doubters. Then whoever argues with you about it after [this] knowledge has come to you - say, "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then supplicate earnestly [together] and invoke the curse of Allāh upon the liars [among us]."”

This has been discussed in Imam Safi Ur Rahman’s, The Sealed Nectar, Pages 450-452.

The Holy Quran has proven to the Christians that none of their reasons which gave rise to their belief in the divinity of the Holy Prophet Eesa, peace be upon him, were valid. The Holy Prophet Eesa, peace be upon him, was a human being whom Allah, the Exalted, had created in a special and unique manner and granted him with the power to perform certain miracles all in order to proof his Prophethood. Allah, the Exalted, saved the Holy Prophet Eesa, peace be upon him, from being crucified and raised him to Himself. If the Holy Prophet Eesa, peace be upon him, was divine there would be no need to do this as a divine being does not experience death. As Allah, the Exalted, treats His servants according to His will how can this extraordinary treatment of the Holy Prophet Eesa, peace be upon him, justify the conclusion that he is divine?

In addition, the call of the Holy Prophet Muhammad, peace and blessings be upon him, is the same as all the Holy Prophets, including the Holy Prophet Eesa, peace be upon them all.

Finally, the Holy Quran even established that after the ascension of the Holy Prophet Eesa, peace be upon him, the religion of his disciples remained the same namely, Islam, which is now supported and further clarified by the Holy Quran. But over time the Christians abandoned the teachings of the Holy Prophet Eesa, peace be upon him, and instead introduced innovations to the religion he brought. But Allah, the Exalted, sent his final Holy Prophet Muhammad, peace and blessings be upon him, in order to correct things and realign humanity onto the straight path pointed out by the previous Holy Prophets, peace be upon them. This was clear to the people of the book as the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him, had been described in their divine scriptures yet they still rejected them out of greed for wealth and the social status they obtained by compromising on their faith. Chapter 6 Al An'am, verse 20:

"Those to whom We have given the Scripture recognize it [the Holy Quran] as they recognize their [own] sons…"

And chapter 2 Al Baqarah, verse 146:

"Those to whom We gave the Scripture know him [Prophet Muhammad, peace be upon him] as they know their own sons…"

After discussing these issues with the Holy Prophet Muhammad, peace and blessings be upon him, the Christian delegation from Najran still stubbornly rejected the truth. As a response to their stubbornness, Allah, the Exalted, further refuted their belief by inviting them to a mutual gathering where both sides would invoke the curse of Allah, the Exalted, on the group which was lying. The Holy Prophet Muhammad, peace and blessings be upon him, summoned his family: Ali Bin Abu Talib, his wife and the daughter of the Holy Prophet Muhammad, peace and blessings be upon him, Fatima, and their two sons, Hasan and Hussain, may Allah be pleased with them all. After witnessing this, the Christian delegation refused to take part in this gathering as they full well knew the Holy Prophet Muhammad, peace and blessings be upon him, was speaking the truth. The Holy Prophet Muhammad, peace and blessings be upon him, commented that if they had agreed to the mutual imprecation then fire would have rained down upon them. This has been discussed in Imam Wahidi's, Asbab Al Nuzul, 3:61, Page 33. Another Hadith quoted by Tafsir Ibn Kathir, Volume 2, Pages 179-180, warns that if they all supplicated for the curse of Allah, the Exalted, on the liars then they would not have found their property or families when they returned home.

When they refused to take part in this mutual imprecation it became clear to all that the priests and leaders of Christianity in Najran, whose dedication to their faith was very well known, followed beliefs they themselves were not fully confident in. This was the purpose behind the command in the Holy Quran to perform the mutual imprecation during this one-off event. This event should therefore not be used by muslims as an excuse to perform mutual imprecation with non-muslims whenever they disagree with Islam. Instead, a muslim should present the clear proofs and evidences of the truthfulness of Islam found within Islamic teachings to people through their character, more than their words, and avoid arguing with others as this will only push them further away from accepting the truth. This general

attitude and behaviour has been indicated in the next verses. Chapter 3 Alee Imran, verses 62-64:

“Indeed, this is the true narration. And there is no deity except Allāh. And indeed, Allāh is the Exalted in Might, the Wise. But if they turn away, then indeed - Allāh is Knowing of the corrupters.” Say, "O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except Allāh and not associate anything with Him and not take one another as lords instead of Allāh." But if they turn away, then say, "Bear witness that we are Muslims [submitting to Him]."”

The discussion on the Holy Prophet Eesa, peace be upon him, in the Holy Quran is the truthful account of his mission and status as the Holy Prophet of Allah, the Exalted. Chapter 3 Alee Imran, verse 62:

“Indeed, this is the true narration. And there is no deity except Allāh…”

But the one who blindly follows others will reject this truth. This is a major reason why blind imitation is criticized in Islam, as it can encourage a person to reject clear proofs. One must always adopt an open mind and assess each situation based on knowledge, logic and evidence before making their judgement. One must even avoid blindly imitating others within Islam and instead strive to understand the clear proofs of Islam from the teachings of the Holy Quran and the traditions of the Holy Prophet

Muhammad, peace and blessings be upon him, so that they accept and act on Islamic teachings with certainty. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….”"

This will ensure they obtain certainty of faith. As discussed earlier, certainty of faith will ensure they remain firm on the obedience of Allah, the Exalted, knowing it leads to peace of mind in both worlds, even if their desires are contradicted or if they are encouraged by others to abandon Islamic teachings, such as social media, fashion and culture.

Chapter 3 Alee Imran, verse 62:

“Indeed, this is the true narration. And there is no deity except Allāh…”

Another reason for rejecting the true status of the Holy Prophet Eesa, peace be upon him, as the Holy Prophet of Allah, the Exalted, is that one must then sincerely obey Allah, the Exalted, by using the blessings they have been granted correctly, as outlined in Islamic teachings. But those who only want to follow their desires in this world will continue to believe the Holy Prophet Eesa, peace be upon him, is divine as this belief allows

them to use the blessings they have been granted according to their desires. This is because their faith teaches them that salvation is guaranteed to them in both worlds as the Holy Prophet Eesa, peace be upon him, paid for their sins and they are therefore free to live according to their desires and obtain Paradise in the hereafter as well. The one who favours their desires over the truth will therefore remain on this belief and reject the clear proofs of the Holy Quran indicating the Oneness of Allah, the Exalted, which has been discussed in detail earlier. But this person should know that they will never escape the consequences of their choice nor will anyone else save them from the punishment for rejecting the Oneness of Allah, the Exalted. Chapter 3 Alee Imran, verse 62:

"…And indeed, Allāh is the Exalted in Might…"

But as Allah, the Exalted, is forbearing, He does not immediately punish those who associate partners with Him. He instead gives them time in order to sincerely repent and mend their ways. Chapter 3 Alee Imran, verse 62:

"…And indeed, Allāh is the Exalted in Might, the Wise.."

Generally speaking, the respite Allah, the Exalted, gives to people is only for a limited time. Therefore, one must make use of it by sincerely repenting and reforming their behaviour before their time runs out. Sincere repentance involves feeling guilty, seeking the forgiveness of Allah, the

Exalted, and anyone who has been wronged, as long as this will not lead to further trouble. One must sincerely promise to avoid committing the same or similar sin again and make up for any rights which have been violated in respect to Allah, the Exalted, and people. But if one fails to make use of the respite which is given to them, they should not be fooled into believing they will not be held accountable for their choices, just because this accountability did not occur immediately. A punishment which is delayed is not the same as no punishment at all. Chapter 3 Alee Imran, verse 63:

"But if they turn away, then indeed - Allāh is Knowing of the corrupters."

Allah, the Exalted, indicates that those who remain firm on their corrupt beliefs regarding the Holy Prophet Eesa, peace be upon him, only encourage the spread of corruption within society. As discussed earlier, many Christians believe that as the Holy Prophet Eesa, peace be upon him, paid for their sins, they are guaranteed salvation in both worlds, irrespective of their actions. This belief will only fuel people to misuse the blessings they have been granted, which will prevent them from fulfilling the rights of Allah, the Exalted, and people. This will lead to the spread of corruption within society. As a result to their behaviour, these people will never obtain peace of mind, as they will not obtain a balanced mental and physical state and as they will misplace everything and everyone within their life. And they will not escape their accountability in the hereafter, as Allah, the Exalted, knows all their intentions, speech and actions. Chapter 3 Alee Imran, verse 63:

"…*then indeed - Allāh is Knowing of the corrupters."*

Allah, the Exalted, then commands the Holy Prophet Muhammad, peace and blessings be upon him, and by extension the muslim nation, to invite the people of the book towards Islam, through their actions and words. Chapter 3 Alee Imran, verse 64:

“Say, "O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except Allāh and not associate anything with Him and not take one another as lords instead of Allāh." But if they turn away, then say, "Bear witness that we are Muslims [submitting to Him]."”

In addition of the Christians attributing divinity to the Holy Prophet Eesa, peace be upon him, both the Christians and the Jews took others as lords besides Allah, the Exalted, when they believed the word of their scholars was equal to the word of Allah, the Exalted. Meaning, they would accept the ruling of their scholars, who made things lawful and unlawful according to their own desires for the sake of worldly gain, as if it was the ruling of Allah, the Exalted. Sadly, this attitude has affected many muslims whereby they often behave as if a scholar’s judgement is the word of Allah, the Exalted, when it is not. Muslims must respect scholars but their judgements which are based on analogies and independent reasoning are their opinions, which are open to debate. Only in cases where their ruling is clearly stated in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, such as the prohibition of drinking alcohol, should be accepted without question.

In addition, taking others as lords besides Allah, the Exalted, also refers to obeying anything or anyone in the disobedience of Allah, the Exalted, such as social media, fashion and culture. One must strive to learn and act on Islamic teachings so that they use the blessings they have been granted correctly. This will ensure they obtain a balance mental and physical state and correctly place everything and everyone within their life. This leads to peace of mind in both worlds. But if one chooses to ignore Islamic teachings, they will inevitably take other things as their lords, such as social media, fashion and culture, and blindly obey them, even if they do not realize it. This will cause them to misuse the blessings they have been granted, which will prevent them from obtaining peace of mind in both worlds. Therefore, it is important to understand that if one refuses to practically obey Allah, the Exalted, then they will inevitably obey something else, whether it is their own desires, social media, fashion or culture. This is an undeniable reality.

Therefore, the one who has accepted Islam as their faith, must practically support their verbal declaration of faith by sincerely obeying Allah, the Exalted. This obedience involves using the blessings they have been granted correctly, as outlined in Islamic teachings. Chapter 3 Alee Imran, verse 64:

“…But if they turn away, then say, "Bear witness that we are Muslims [submitting to Him]."”

Other people can only bear witness correctly to a person’s faith if they show it through their actions. A verbal declaration of faith is therefore not good enough in the eyes of Allah, the Exalted. As discussed earlier, it is important to remember that faith is like a plant which must be nourished with good actions in order to flourish. The same way a plant will die if it fails to obtain nourishment, such as sunlight, the faith of a person will not flourish and is in danger of dying if it is not nourished with good actions. This involves using the blessings one has been granted correctly, as outlined in Islamic teachings.

Chapter 3 – Alee Imran, Verses 65-68

يَٰٓأَهۡلَ ٱلۡكِتَٰبِ لِمَ تُحَآجُّونَ فِيٓ إِبۡرَٰهِيمَ وَمَآ أُنزِلَتِ ٱلتَّوۡرَىٰةُ وَٱلۡإِنجِيلُ إِلَّا مِنۢ
بَعۡدِهِۦٓۚ أَفَلَا تَعۡقِلُونَ ٦٥

هَٰٓأَنتُمۡ هَٰٓؤُلَآءِ حَٰجَجۡتُمۡ فِيمَا لَكُم بِهِۦ عِلۡمٞ فَلِمَ تُحَآجُّونَ فِيمَا لَيۡسَ لَكُم بِهِۦ عِلۡمٞۚ وَٱللَّهُ
يَعۡلَمُ وَأَنتُمۡ لَا تَعۡلَمُونَ ٦٦

مَا كَانَ إِبۡرَٰهِيمُ يَهُودِيّٗا وَلَا نَصۡرَانِيّٗا وَلَٰكِن كَانَ حَنِيفٗا مُّسۡلِمٗا وَمَا كَانَ مِنَ ٱلۡمُشۡرِكِينَ ٦٧

إِنَّ أَوۡلَى ٱلنَّاسِ بِإِبۡرَٰهِيمَ لَلَّذِينَ ٱتَّبَعُوهُ وَهَٰذَا ٱلنَّبِيُّ وَٱلَّذِينَ ءَامَنُواْۗ وَٱللَّهُ وَلِيُّ ٱلۡمُؤۡمِنِينَ ٦٨

“O People of the Scripture, why do you argue about Abraham while the Torah and the Gospel were not revealed until after him? Then will you not reason?

Here you are - those who have argued about that of which you have [some] knowledge, but why do you argue about that of which you have no knowledge? And Allah knows, while you know not.

Abraham was neither a Jew nor a Christian, but he was one inclining toward truth, a Muslim [submitting to Allah]. And he was not of the polytheists.

Indeed, the most worthy of Abraham among the people are those who followed him [in submission to Allah] and this prophet [Prophet Muhammad, peace and blessings be upon him] and those who believe. And Allah is the Ally of the believers.”

The people of the book, the Jews and Christians, in the time of the Holy Prophet Muhammad, peace and blessings be upon him, both claimed that their ancestor, the Holy Prophet Ibrahim, peace be upon him, believed and acted on their divine scriptures. Meaning, the Jews claimed the Holy Prophet Ibrahim, peace be upon him, was a Jew who acted on the teachings of the Torah while the Christians claimed he was a Christian, who acted on the teachings of the Bible, even though both divine books were revealed much after him. Chapter 3 Alee Imran, verse 65:

"O People of the Scripture, why do you argue about Abraham while the Torah and the Gospel were not revealed until after him? Then will you not reason?"

Their claims were obviously false and this was evident even to a child. Their attitude indicates that when a person's opinion or belief is not based on knowledge and clear evidence, they will argue over things which do not make sense. They will attempt to confuse people by speaking in confusing ways in order to justify their opinion and point of view. A muslim must avoid this attitude as right guidance in both worldly and religious matters can only be obtained when one follows knowledge, logic and clear evidences. One must put their desires aside and approach each situation with an open mind whereby they assess the knowledge and proofs before making an informed decision, even if this decision contradicts their personal opinion. Chapter 3 Alee Imran, verse 66:

“Here you are - those who have argued about that of which you have [some] knowledge, but why do you argue about that of which you have no knowledge? And Allāh knows, while you know not.”

Chapter 3 Alee Imran, verse 65:

“O People of the Scripture, why do you argue about Abraham while the Torah and the Gospel were not revealed until after him? Then will you not reason?”

Sadly, some muslims follow have adopted a similar attitude whereby they attribute certain actions to the Holy Prophet Muhammad, peace and blessings be upon him, even though these actions were innovated many years after his passing. It is therefore important that one avoids acting on other sources of religious knowledge and instead adheres strictly to the two sources of guidance: the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The more one acts on other sources of religious knowledge, even if they lead to good deeds, the less they will act on the two sources of guidance, which in turn leads to misguidance. This is why the Holy Prophet Muhammad, peace and blessings be upon him, has warned in a Hadith found in Sunan Abu Dawud, number 4606, that any matter which is not rooted in the two sources of guidance will be rejected by Allah, the Exalted. In addition, the more one acts on other sources of religious knowledge the more they will begin to act on things which contradict the teachings of Islam. This is how the Devil leads people astray, step by step. For example, a person facing difficulties will be advised to perform certain spiritual exercises which

contradict and challenge the teachings of Islam. As this person is ignorant and has a habit of acting on other sources of religious knowledge, they will easily fall into this trap and begin to perform spiritual exercises that directly challenge the teachings of Islam. They will even begin to believe things about Allah, the Exalted, and the universe which contradict the teachings of Islam also, such as believing people or supernatural creatures can control their destiny, as their knowledge is taken from other than the two sources of guidance. Some of these misguided practices and beliefs are clear disbelief, such as practicing black magic. Chapter 2 Al Baqarah, verse 102:

"…It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Hārūt and Mārūt. But they [i.e., the two angels] do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]."…"

So a muslim can lose their faith without even realizing it, as they have the habit of acting on other sources of religious knowledge. This is why acting on religious innovations which are not rooted in the two sources of guidance is following in the footsteps of the Devil. Chapter 2 Al Baqarah, verse 208:

"O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy."

Chapter 3 Alee Imran, verse 66:

“Here you are - those who have argued about that of which you have [some] knowledge, but why do you argue about that of which you have no knowledge? And Allāh knows, while you know not.”

Generally speaking, this verse warns against arguing over worldly or religious issues while being ignorant. This often occurs when one blindly follows others in their belief and opinion, such as the belief or opinion of a scholar. Chapter 22 Al Hajj, verse 8:

“And of the people is he who disputes about Allah without knowledge or guidance or an enlightening book.”

One must therefore avoid this attitude and only discuss issues when they possess knowledge about it. In addition, a Muslim who follows a particular scholar who advocates a specific belief should not act like a fanatic and believe their scholar is always right thereby hating those who oppose their scholar’s opinion. This behaviour is not disliking something or someone for the sake of Allah, the Exalted. As long as there is a legitimate difference of opinion amongst the scholars, a Muslim following a particular scholar should respect this and not dislike others who differ from what the scholar they follow believes. The scholar they follow may possess the knowledge required to disagree with another scholar but their followers in most cases

do not possess this knowledge so therefore they should not argue over or dislike the opinion of other scholars as this is plain ignorance.

Allah, the Exalted, then corrects their false claim regarding the Holy Prophet Ibrahim, peace be upon him. Chapter 3 Alee Imran, verse 67:

“Abraham was neither a Jew nor a Christian, but he was one inclining toward truth, a Muslim [submitting to Allāh]. And he was not of the polytheists.”

The Holy Prophet Ibrahim, peace be upon him, inclined to the truth by completely submitting to the pleasure of Allah, the Exalted, in every situation. This is achieved when one obtains certainty of faith. Strong faith is vital to obtain as it ensures one remains firm on the obedience of Allah, the Exalted, through every situation, whether times of ease or difficulty. Strong faith is obtained when one learns and acts on the clear proofs and evidences found within the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, which explain how sincerely obeying Allah, the Exalted, leads to peace of mind in both worlds. On the other hand, the one who remains ignorant of Islamic teachings will obtain weak faith. This person will easily disobey Allah, the Exalted, whenever their desires are contradicted as they fail to observe how leaving their desires and instead obeying Allah, the Exalted, leads to peace of mind in both worlds. Therefore, one must obtain certainty of faith through learning and acting on Islamic knowledge so that they remain firm on the obedience of Allah, the Exalted, at all times. This will ensure they obtain peace of mind in both worlds, through obtaining a balanced mental and

physical state and by correctly placing everyone and everything within their life.

Chapter 3 Alee Imran, verse 68:

"*Indeed, the most worthy of Abraham among the people are those who followed him [in submission to Allah] and this prophet [Prophet Muhammad, peace and blessings be upon him] and those who believe…"*

Allah, the Exalted, reminds the Arabs and the people of the book living in Medina that even though they were the descendants of the Holy Prophet Ibrahim, peace be upon him, something they were extremely proud of, they would only obtain the blessings and mercy of Allah, the Exalted, when they practically followed in his footsteps meaning, when they sincerely obeyed Allah, the Exalted. An aspect of this obedience was to accept the truth of Islam, the Holy Prophet Muhammad, peace and blessings be upon him, and the Holy Quran as the people of the book were fully aware that all this was the truth from Allah, the Exalted, as they had been mentioned in their divine scriptures. Yet they argued over this even though they knew the truth. This has been indicated in the main verses under discussion. Chapter 6 Al An'am, verse 20:

"Those to whom We have given the Scripture recognize it [the Holy Quran] as they recognize their [own] sons…"

And chapter 2 Al Baqarah, verse 146:

“Those to whom We gave the Scripture know him [Prophet Muhammad, peace be upon him] as they know their own sons…”

As the non-muslims of Mecca were masters of the Arabic language they knew the Holy Quran were not the words of a created being. And as they had spent forty years with the Holy Prophet Muhammad, peace and blessings be upon him, prior to his announcement of Prophethood, they knew he was no liar. Chapter 10 Yunus, verse 16:

“…for I had remained among you a lifetime before it. Then will you not reason?"

Finally, both the people of the book and the non-muslims of Mecca knew the Holy Prophet Muhammad, peace and blessings be upon him, had not studied the previous divine scriptures and therefore it was impossible for him to fabricate the Holy Quran. Chapter 29 Al Ankabut, verse 48:

"And you did not recite before it any scripture, nor did you inscribe one with your right hand. Then [i.e., otherwise] the falsifiers would have had [cause for] doubt."

In addition, Allah, the Exalted, reminds the non-Muslim Arabs and the people of the book that as they chose to reject the clear truth of Islam they were no longer fit to carry the legacy of the Holy Prophet Ibrahim, peace be upon him, and it would instead be given to those who practically followed his way namely, the Holy Prophet Muhammad, peace and blessings be upon him, and his Companions, may Allah be pleased with them. If the non-Muslim Arabs and the people of the book remained firm on their disobedience then they would not benefit from the legacy of the Holy Prophet Ibrahim, peace be upon him, in this world or the next. Chapter 3 Alee Imran, verse 68:

"*Indeed, the most worthy of Abraham among the people are those who followed him [in submission to Allah] and this prophet [i.e. Prophet Muhammad, peace and blessings be upon him] and those who believe…"*

Muslims must avoid following in the footsteps of the people of the book and the non-muslims of Arabia who failed to live up to the legacy of the Holy Prophet Ibrahim, peace be upon him. They must instead continue his legacy by learning and acting on Islamic teachings. This will ensure they follow in his footsteps by using the blessings they have been granted correctly. This will ensure they obtain a balanced mental and physical state and correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. This

leads to peace of mind and success in both worlds and protection from anything which can prevent this outcome. Chapter 3 Alee Imran, verse 68:

"…And Allāh is the Ally of the believers."

Therefore, a person must accept and act on Islamic teachings for their own sake, even if it contradicts their desires. They must behave as a wise patient who accepts and acts on the medical advice of their doctor knowing it is best for them, even though they are prescribed bitter medicines and a strict diet plan. The same way this wise patient will achieve good mental and physical health, so will the person who accepts and acts on Islamic teachings. This is because the only One who has the knowledge required to ensure a person achieves a balanced mental and physical state is Allah, the Exalted. The knowledge of the mental and physical states of humans possessed by society will never be enough to achieve this outcome, despite all the research that has been undertaken, as they cannot solve every issue a person can face within their life, their advice cannot cause one to avoid all types of mental and physical stress nor can their advice cause one to correctly place everything and everyone with in their life, due to limited knowledge, experience, foresight and due to biases. Allah, the Exalted, alone has this knowledge and He has granted it to mankind in the form of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This truth is obvious when one observes those who use the blessings they have been granted according to Islamic teachings and those who do not. Even though, in most cases, patients do not understand the science behind the medicines they are prescribed and therefore blindly trust their doctor, Allah, the Exalted, invites people to reflect on the teachings of Islam so that they can appreciate its positive effects on their lives. He does not expect people to blindly trust the

teachings of Islam and instead He wants them to recognize its truthfulness from its clear proofs. But this requires a person to adopt an unbiased and open mind when approaching the teachings of Islam. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….”"

In addition, as Allah, the Exalted, alone controls the spiritual hearts of people, the abode of peace of mind, He alone decides who obtains it and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

And it is clear that Allah, the Exalted, will only give peace of mind to those who use the blessings He has granted them correctly.

Chapter 3 Alee Imran, verse 68:

"…And Allāh is the Ally of the believers."

Generally speaking, the condition for achieving the divine protection of Allah, the Exalted, is adopting true belief. Being a believer is higher than being a muslim, as the latter involves accepting Islam without possessing Islamic knowledge which influences the way one interacts and uses every blessing they have been granted. A muslim accepts Islam based on blind imitation of others, such as their relatives. Whereas, being a believer involves learning and acting on clear proofs and evidences discussed within Islamic knowledge so that one acts on Islamic teachings with certainty of the truthfulness of Islam. Therefore, one must obtain certainty of faith so that they use the blessings they have been granted correctly, as outlined in Islamic teachings, in every situation, even when their desires are contradicted or when they are encouraged to disobey Allah, the Exalted, by other things, such as social media, fashion and culture. It is this attitude which leads to the divine protection of Allah, the Exalted, and superiority in both worlds. Chapter 3 Alee Imran, verse 139:

"So do not weaken and do not grieve, and you will be superior if you are [true] believers."

And chapter 3 Alee Imran, verse 68:

"…And Allāh is the Ally of the believers."

But it is important to note that this divine protection does not occur according to the desires of people. It is always according to the infinite knowledge and wisdom of Allah, the Exalted. Therefore, this divine protection occurs when it is best for people and in a way which is best for them, even if this is not obvious to them. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

One must therefore remain firm on the obedience of Allah, the Exalted, at all times, knowing they will be granted peace of mind and success in both worlds, one way or another and whether this is obvious to them or not. This obedience involves using the blessings they have been granted correctly, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Chapter 3 – Alee Imran, Verses 69-74

وَدَّت طَّآئِفَةٌ مِّنۡ أَهۡلِ ٱلۡكِتَٰبِ لَوۡ يُضِلُّونَكُمۡ وَمَا يُضِلُّونَ إِلَّآ أَنفُسَهُمۡ وَمَا يَشۡعُرُونَ
٦٩

يَٰٓأَهۡلَ ٱلۡكِتَٰبِ لِمَ تَكۡفُرُونَ بِـَٔايَٰتِ ٱللَّهِ وَأَنتُمۡ تَشۡهَدُونَ ٧٠

يَٰٓأَهۡلَ ٱلۡكِتَٰبِ لِمَ تَلۡبِسُونَ ٱلۡحَقَّ بِٱلۡبَٰطِلِ وَتَكۡتُمُونَ ٱلۡحَقَّ وَأَنتُمۡ تَعۡلَمُونَ ٧١

وَقَالَت طَّآئِفَةٌ مِّنۡ أَهۡلِ ٱلۡكِتَٰبِ ءَامِنُواْ بِٱلَّذِيٓ أُنزِلَ عَلَى ٱلَّذِينَ ءَامَنُواْ وَجۡهَ ٱلنَّهَارِ وَٱكۡفُرُوٓاْ
ءَاخِرَهُۥ لَعَلَّهُمۡ يَرۡجِعُونَ ٧٢

وَلَا تُؤۡمِنُوٓاْ إِلَّا لِمَن تَبِعَ دِينَكُمۡ قُلۡ إِنَّ ٱلۡهُدَىٰ هُدَى ٱللَّهِ أَن يُؤۡتَىٰٓ أَحَدٞ مِّثۡلَ مَآ أُوتِيتُمۡ أَوۡ
يُحَآجُّوكُمۡ عِندَ رَبِّكُمۡۗ قُلۡ إِنَّ ٱلۡفَضۡلَ بِيَدِ ٱللَّهِ يُؤۡتِيهِ مَن يَشَآءُۗ وَٱللَّهُ وَٰسِعٌ عَلِيمٞ ٧٣

يَخۡتَصُّ بِرَحۡمَتِهِۦ مَن يَشَآءُۗ وَٱللَّهُ ذُو ٱلۡفَضۡلِ ٱلۡعَظِيمِ ٧٤

"A faction of the People of the Scripture wish they could mislead you. But they do not mislead except themselves, and they perceive [it] not.

O People of the Scripture, why do you disbelieve in the signs of Allah while you witness [to their truth]?

O People of the Scripture, why do you mix [i.e., confuse] the truth with falsehood and conceal the truth while you know [it]?

And a faction of the People of the Scripture say [to each other], "Believe in that which was revealed to the believers at the beginning of the day

and reject it at its end that perhaps they will return [abandon their religion].

And do not trust except those who follow your religion." Say, "Indeed, the [true] guidance is the guidance of Allah. [Do you fear] lest someone be given like you were given or that they would [thereby] argue with you before your Lord?" Say, "Indeed, [all] bounty is in the hand of Allah - He grants it to whom He wills. And Allah is all-Encompassing and Wise.

He selects for His mercy whom He wills. And Allah is the possessor of great bounty.""

Before discussing some of the negative characteristics and behaviour of the people of the book living in Medina, Allah, the Exalted, makes it clear that not all of them were the same. Chapter 3 Alee Imran, verse 69:

“A faction of the People of the Scripture wish they could mislead you…”

Many of them did sincerely obey Allah, the Exalted, which involves using the blessings one has been granted in ways pleasing to Him as outlined in divine teachings. This indicates the importance of not judging an entire group based on the actions of some members of that group, as this often leads to discrimination, such as racism.

The misguided group from the people of the book, which mainly composed of their scholars, behaved in this manner out of envy for the muslims. As the people of the book were the recipients of divine revelation and therefore possessed divine knowledge, they had a special place within the wider society, even amongst the idol worshippers. But this special status was directly challenged by the coming of Islam. Even though the scholars from the people of the book recognised the Holy Quran, as they were very familiar with its Author, Allah, the Exalted, and they recognised both the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him, their envy encouraged them to reject Islam. Chapter 6 Al An’am, verse 20:

“Those to whom We have given the Scripture recognize it [the Holy Quran] as they recognize their [own] sons…”

And chapter 2 Al Baqarah, verse 146:

“Those to whom We gave the Scripture know him [Prophet Muhammad, peace be upon him] as they know their own sons…”

In addition, both the people of the book and the non-muslims of Mecca knew the Holy Prophet Muhammad, peace and blessings be upon him, had not studied the previous divine scriptures and therefore it was impossible for him to fabricate the Holy Quran. Chapter 29 Al Ankabut, verse 48:

“And you did not recite before it any scripture, nor did you inscribe one with your right hand. Then [i.e., otherwise] the falsifiers would have had [cause for] doubt.”

The people of the book were further jealous of the fact that the Holy Prophet Muhammad, peace and blessings be upon him, was a descendant of the Holy Prophet Ismaeel, peace be upon him, instead of being a descendant of his brother, the Holy Prophet Ishaaq, peace be upon him, as they were. As their whole religion had been adapted around the importance

of lineage, which according to them gave them their superiority over the rest of mankind, they could not accept and follow a Holy Prophet, peace and blessings be upon him, who was from a different lineage. This would only destroy their superiority complex they had fabricated.

In addition, the scholars from the people of the book knew that if they accepted Islam they would be forced to use the blessings they had been granted correctly according to divine teachings. They also feared accepting Islam would cause them to lose the leadership, respect and social influence they had acquired within their society. This further encouraged them to reject Islam.

Their envy and love for worldly things encouraged them to intentionally misinterpret, edit and conceal their divine scriptures in an attempt to prove Islam was incorrect and they even fought against the Holy Prophet Muhammad, peace and blessings be upon him. This caused them to disbelieve in Allah, the Exalted, after they had believed in Him and they therefore sealed their fates in both worlds. Chapter 3 Alee Imran, verse 69:

"A faction of the People of the Scripture wish they could mislead you. But they do not mislead except themselves, and they perceive [it] not."

Their wishful thinking in respect to the mercy of Allah, the Exalted, prevented them from perceiving how their actions lead them to disbelief

and punishment in both worlds. They adopted the false belief that they were the favorites and beloveds of Allah, the Exalted, as they were the descendants of the Holy Prophet Yaqoob, peace be upon him. Through their misguided belief, they falsely attributed racism to Allah, the Exalted. Chapter 5 Al Ma'idah, verse 18:

"But the Jews and the Christians say, "We are the children of Allāh and His beloved." Say, "Then why does He punish you for your sins?" Rather, you are human beings from among those He has created. He forgives whom He wills, and He punishes whom He wills..."

Through this false belief they also attributed injustice and unfairness to Allah, the Exalted, as they claimed He would treat the evil doer from amongst them like the doer of good from other nations. Chapter 45 Al Jathiyah, verse 21:

"Or do those who commit evils think We will make them like those who have believed and done righteous deeds - [make them] equal in their life and their death? Evil is that which they judge."

In addition, their wishful thinking made them falsely belief that even if they were punished in Hell for their crimes, it would only be for a short while, as they considered themselves believers. It is universally believed that a believer would not go to Hell forever. But they fooled themselves as they

became disbelievers when they rejected Islam and fought against the Holy Prophet Muhammad, peace and blessings be upon him, even though they still believed in the other divine scriptures and in some of the other Holy Prophets, peace be upon them. Chapter 2 Al Baqarah, verse 80:

“And they say, "Never will the Fire touch us, except for [a few] numbered days." Say, "Have you taken a covenant with Allāh? For Allāh will never break His covenant. Or do you say about Allāh that which you do not know?"”

And chapter 4 An Nisa, verses 150-151:

“Indeed, those who disbelieve in Allāh and His messengers and wish to discriminate between Allāh and His messengers and say, "We believe in some and disbelieve in others," and wish to adopt a way in between. Those are the disbelievers, truly. And We have prepared for the disbelievers a humiliating punishment.”

Their wishful thinking in respect to Allah, the Exalted, therefore deluded them into disbelief without them realizing it. Chapter 3 Alee Imran, verse 69:

"A faction of the People of the Scripture wish they could mislead you. But they do not mislead except themselves, and they perceive [it] not."

It is therefore vital for muslims to avoid following in the footsteps of the people of the book as it leads to trouble, stress and difficulties in both worlds. Muslims must understand the difference between wishful thinking and real hope in the mercy of Allah, the Exalted. Wishful thinking involves persisting on the disobedience of Allah, the Exalted, by misusing the blessings they have been granted, while expecting His mercy and forgiveness in both worlds. Hope in Allah, the Exalted, therefore involves striving to sincerely obey Allah, the Exalted, by using the blessings He has granted one correctly as outlined in Islamic teachings and then hoping for His mercy and forgiveness in both worlds. As perfection is not expected from people, hope in Allah, the Exalted, also involves sincerely repenting whenever one happens to commit a sin. Sincere repentance involves feeling guilty, seeking the forgiveness of Allah, the Exalted, and anyone who has been wronged, as long as this will not lead to further trouble. One must sincerely promise to avoid committing the same or similar sin again and make up for any rights which have been violated in respect to Allah, the Exalted, and people. The difference between wishful thinking and hope in Allah, the Exalted, has been explained in this way in a Hadith found in Jami At Tirmidhi, number 2459.

In addition, muslims must avoid adopting the attitude of the people of the book by assuming they are the favorites of Allah, the Exalted, as they are the followers of the Holy Prophet Muhammad, peace and blessings be upon him. Doing so is highly disrespectful and close to disbelief, as one claims Allah, the Exalted, will treat the evil doer from amongst the muslims equally to the doer of good. This directly challenges the justice and fairness

of Allah, the Exalted. Allah, the Exalted, has repeatedly stated throughout the Holy Quran that the way He treats people never changes. Just like He punished the disobedient people from the previous nations who believed in Him, He will punish the muslims who persist on His disobedience also. Chapter 35 Fatir, verse 43:

"…But you will never find in the way [i.e., established method] of Allāh any change, and you will never find in the way of Allāh any alteration."

Furthermore, muslims must avoid adopting the attitude of the people of the book who assumed that as they were still believers, they would not remain in Hell forever. The one who persists on the disobedience of Allah, the Exalted, by misusing the blessings they have been granted, is in great danger of losing their faith before they leave this world. This is because faith is like a plant which must be nourished with acts of obedience in order to flourish. Just like a plant which fails to obtain nourishment, such as sunlight, will fail to flourish and may even die, the faith of a person who fails to nourish it with acts of obedience will not flourish and is in serious danger of dying. This is the greatest loss. Therefore, the muslim who fails to support their verbal claim of faith may well find that they are judged to be a non-muslim on the Day of Judgement, just like the people of the book, who claimed to be believers in Allah, the Exalted, yet disbelieved in Him when they disobeyed Him by rejecting Islam.

As discussed earlier, the two things which encouraged the scholars from the people of the book to adopt wishful thinking and reject Islam, even

though they recognized its truthfulness, were envy and greed for worldly things, such as leadership and wealth.

Envy is a major sin which must be avoided at all costs. It is a major sin as the envier directly challenges the choice of Allah, the Exalted. They behave as if Allah, the Exalted, made a mistake by granting a particular blessing to someone else instead of them. The one who allows their envy to strive verbally and physically against the one they envy will only destroy their own good deeds. This has been warned in a Hadith found in Sunan Ibn Majah, number 4210. Lawful envy is when one wishes to obtain a similar blessing to someone else without the latter losing what they have been granted. Even though this type is lawful, yet it is only praiseworthy in religious matters and blameworthy in worldly matters. For example, the Holy Prophet Muhammad, peace and blessings be upon him, advised two cases of lawful and praiseworthy envy in a Hadith found in Sahih Muslim, number 1896. One can envy the person who uses their knowledge correctly and teaches others it. The other person one can envy is the one who obtains lawful wealth and spends it in ways pleasing to Allah, the Exalted.

One must avoid envy by understanding that it is a major sin which challenges the distribution choice of Allah, the Exalted. They must understand that Allah, the Exalted, grants each person what is best for them. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

Therefore, instead of envying others they must concentrate on using the blessings they have been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This will lead to further blessings and peace of mind and success in both worlds. Chapter 14 Ibrahim, verse 7:

“…If you are grateful, I will surely increase you [in favor]…”

And chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Whereas, envying others will only cause one to forget obeying Allah, the Exalted, which in turn leads to trouble in both worlds. Chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

The muslim who is envied must remain patient against the verbal and physical actions of their envier and only defend themselves within the bounds of Islam. Patience involves avoiding complaining through one's speech and actions and maintaining one's sincere obedience to Allah, the Exalted, which involves using the blessings they have been granted in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This is how one seeks refuge with Allah, the Exalted, from their envier. Chapter 113 Al Falaq, verses 1 and 5:

"Say, "I seek refuge in the Lord of daybreak…And from the evil of an envier when he envies.""

Allah, the Exalted, will then protect them from the negative effects of their envier, even if this is not obvious to them, as Allah, the Exalted, acts according to His infinite knowledge and wisdom and not according to the very limited thinking of people.

As discussed earlier, the two things which encouraged the scholars from the people of the book to adopt wishful thinking and reject Islam, even though they recognized its truthfulness, were envy and greed for worldly things, such as leadership and wealth.

Therefore, one must avoid the excess love for wealth and leadership as it leads to the destruction of one’s faith. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has warned in a Hadith found in Jami At Tirmidhi, number 2376, that craving for wealth and status is more destructive to one's faith than the destruction caused by two hungry wolves which are set free on a herd of sheep. This is because the one who desires these things will compromise on their faith to achieve them. They will disobey Allah, the Exalted, while obtaining them and while holding onto them, as leadership and excessive wealth cannot be obtained without disobeying Allah, the Exalted, especially in this day and age. The more one desires these things, the more they will disobey Allah, the Exalted, and wrong others. This is quite evident when one observes history and the great lengths people went to obtaining leadership and wealth, such as killing innocent people. A muslim must instead strive to earn lawful wealth according to their needs and responsibilities and if they happen to be appointed to leadership, use it in ways pleasing to Allah, the Exalted, so that it becomes a source of peace for them and others in both worlds. Otherwise, as proven by history, misusing wealth and leadership will only lead to stress, trouble and difficulties for its bearer in both worlds, even if this is not obvious to them or others.

Therefore, the love for wealth and leadership within their community and the envy they possessed for the Holy Prophet Muhammad, peace and

blessings be upon him, caused the scholars from the people of the book to reject the truth of Islam and even fight against it, as they assumed they would be forgiven by Allah, the Exalted, because of their wishful thinking. Chapter 3 Alee Imran, verses 69-71:

“A faction of the People of the Scripture wish they could mislead you. But they do not mislead except themselves, and they perceive [it] not. O People of the Scripture, why do you disbelieve in the verses of Allāh while you witness [to their truth]? O People of the Scripture, why do you mix [i.e., confuse] the truth with falsehood and conceal the truth while you know [it]?”

According to the Companion, Ibn Abbas, may Allah be pleased with him, verse 69 was revealed after one of the leaders of the Jews invited some of the Companions, may Allah be pleased with them, to abandon Islam and accept Judaism after the Muslims were defeated in the Battle of Uhud. This has been discussed in Tanwir Al Miqbas Min Tafsir Ibn Abbas, 3:69, page 61.

This therefore indicates the importance of remaining steadfast on the obedience of Allah, the Exalted, as the Devil and his allies will always encourage muslims to abandon the obedience of Allah, the Exalted, especially when they are facing times of difficulty. Times of difficulty are only a test to differentiate those who truly believe in Allah, the Exalted, and those who do not. Chapter 29 Al Ankabut, verses 2-3:

“Do the people think that they will be left to say, "We believe" and they will not be tried? But We have certainly tried those before them, and Allāh will surely make evident those who are truthful, and He will surely make evident the liars.”

Therefore, one must prove their verbal declaration of faith in Allah, the Exalted, by remaining firm on His obedience, whether they are facing times of difficulty or ease. In times of ease, they must show gratitude and in times of difficulty, they must show patience. This will ensure they obtain reward and peace of mind in every situation. Gratitude in one’s intention involves only acting in order to please Allah, the Exalted. Gratitude in one’s speech involves speaking what is good or remaining silent. And gratitude in one’s actions involves using the blessings one has been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. In addition, patience involves avoiding complaining with one’s speech or actions and remaining firm on the obedience of Allah, the Exalted, believing He only chooses what is best for them, even if this is not obvious to them. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

Therefore, the one who acts in the correct way in every situation will have the constant support and mercy of Allah, the Exalted, which in turn leads to peace of mind in both worlds. This has been advised in a Hadith found in Sahih Muslim, number 7500.

Chapter 3 Alee Imran, verses 69-71:

“A faction of the People of the Scripture wish they could mislead you. But they do not mislead except themselves, and they perceive [it] not. O People of the Scripture, why do you disbelieve in the verses of Allāh while you witness [to their truth]? O People of the Scripture, why do you mix [i.e., confuse] the truth with falsehood and conceal the truth while you know [it]?”

The scholars from the people of the book openly reject Islam and intentionally misinterpreted, edited and concealed their divine teachings which discussed the truthfulness of the Holy Prophet Muhammad, peace and blessings be upon him, and the Holy Quran. Chapter 6 Al An’am, verse 20:

“Those to whom We have given the Scripture recognize it [the Holy Quran] as they recognize their [own] sons…”

And chapter 2 Al Baqarah, verse 146:

“Those to whom We gave the Scripture know him [Prophet Muhammad, peace be upon him] as they know their own sons…”

Muslims must therefore avoid behaving in this manner whereby one intentionally misinterprets Islamic teachings for the sake of worldly gain, such as leadership and wealth. The one who behaves in this manner is only worshipping their desires even if they claim otherwise. Chapter 25 Al Furqan, verse 43:

“Have you seen the one who takes as his god his own desire?...”

As a result, the Holy Quran will testify against them on Judgement Day. It does not take a scholar to determine what will occur to the person who the Holy Quran testifies against.

In addition, the one who intentionally misinterprets the Holy Quran and as a result others follow them in their misguidance, will find that their punishment is multiplied according to how many people they misguide. This has been indicated in a Hadith found in Jami At Tirmidhi, number 2674. Chapter 16 An Nahl, verse 25:

“That they may bear their own burdens [i.e., sins] in full on the Day of Resurrection and some of the burdens of those whom they misguide without knowledge. Unquestionably, evil is that which they bear.”

This is a major reason why Allah, the Exalted, was so angry with the scholars from the people of the book, as they were not only misguided themselves but also misguided many others. This has been indicated in the next verse. Chapter 3 Alee Imran, verse 72:

“And a faction of the People of the Scripture say [to each other], "Believe in that which was revealed to the believers at the beginning of the day and reject it at its end that perhaps they will return [i.e., abandon their religion].”

In the second year after the migration of the Holy Prophet Muhammad, peace and blessings be upon him, to Medina, the direction of the prayer, the Qibla, was changed from Masjid Aqsa in Jerusalem to the Kaaba in Mecca. The Jews found this change in the prayer direction difficult as the previous prayer direction coincided with their prayer direction and they therefore used it as evidence that they were rightly guided. One of the Jewish leaders, Ka’b Bin Ashraf, advised some of his followers to initially believe in Islam and pray towards Mecca with the Companions, may Allah be pleased with them, and then disbelieve in Islam and the prayer direction of the Muslims by the end of the day. He aimed to confuse the Companions, may Allah be pleased with them, and hoped they would follow them as they were the learned and educated people of Medina. Meaning, if the educated people rejected Islam after learning about it, it

must therefore be wrong. In this regard, Allah, the Exalted, revealed chapter 3 Alee Imran, verses 72-73:

“And a faction of the People of the Scripture say [to each other], "Believe in that which was revealed to the believers at the beginning of the day and reject it at its end that perhaps they will return [i.e., abandon their religion]. And do not trust except those who follow your religion…””

This has been discussed in Imam Wahidi’s, Asbab Al Nuzul, 3:72, Page 35.

This event warns against blindly following others. One must strive to assess each situation according to knowledge and evidence before they make a decision whether to accept or reject something. Allah, the Exalted, has granted people common sense and intelligence for this reason. Even following Islamic teachings blindly has been criticised by Islam, as Allah, the Exalted, wants people to assess Islamic teachings with an open mind and follow it with understanding and insight. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….””

And chapter 34 Saba, verse 46:

“Say, "I only advise you of one [thing] - that you stand for Allāh, [seeking truth] in pairs and individually, and then give thought." There is not in your companion any madness. He is only a warner to you before a severe punishment.”

Therefore, one must avoid blindly imitating others, even if it is the popular opinion and instead use their common sense and intellect in order to assess each situation according to knowledge and evidence before they make a decision. The one who behaves in this manner is more likely to make the right decisions in both their religious and worldly matters.

Chapter 3 Alee Imran, verse 73:

“And do not trust except those who follow your religion…””

This was a statement made by the scholars from the people of the book as they feared their ignorant followers would listen to the teachings of Islam and as a result accept it. Sadly, many muslim preachers behave in the same manner, as they intentionally warn their ignorant followers not to pay attention to other preachers from different schools of thought as they fear their ignorant followers will stop following them and follow others instead.

This is one of the major reasons why there is disunity amongst muslims. As discussed earlier, muslims must avoid being misguided by others by avoiding blind imitation and instead they must strive to learn, understand and act on the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, for themselves. Chapter 3 Alee Imran, verse 73:

"…Say, "Indeed, the [true] guidance is the guidance of Allāh…""

Generally speaking, Allah, the Exalted, is the only One who possesses the knowledge to rightly guide mankind so that they achieve peace of mind and success in both worlds. He alone possesses the knowledge to ensure people use the blessings He has granted them correctly so that they achieve a balanced mental and physical state and correctly place everything and everyone within their life while adequately preparing for their accountability on Judgement Day. This attitude therefore leads to peace of mind in both worlds. Whereas, all man-made codes of conduct cannot achieve this outcome because of a lack of knowledge, foresight, experience and due to biases. Therefore, a person must accept and act on Islamic teachings for their own sake, even if it contradicts their desires. They must behave as a wise patient who accepts and acts on the medical advice of their doctor knowing it is best for them, even though they are prescribed bitter medicines and a strict diet plan. The same way this wise patient will achieve good mental and physical health, so will the person who accepts and acts on Islamic teachings. Even though, in most cases, patients do not understand the science behind the medicines they are prescribed and therefore blindly trust their doctor, Allah, the Exalted, invites people to reflect on the teachings of Islam so that they can appreciate its positive effects on their lives. He does not expect people to blindly trust the

teachings of Islam and instead He wants them to recognize its truthfulness from its clear proofs. But this requires a person to adopt an unbiased and open mind when approaching the teachings of Islam. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….”"

In addition, as Allah, the Exalted, alone controls the spiritual hearts of people, the abode of peace of mind, He alone decides who obtains it and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

And it is clear that Allah, the Exalted, will only give peace of mind to those who use the blessings He has granted them correctly.

Chapter 3 Alee Imran, verse 73:

“…Say, "Indeed, the [true] guidance is the guidance of Allāh…””

This verse also indicates the importance of strictly adhering to the teachings of the two sources of guidance: the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and avoiding acting on other sources of religious knowledge. The more one acts on other sources of religious knowledge, even if they lead to good deeds, the less they will act on the two sources of guidance, which in turn leads to misguidance. This is why the Holy Prophet Muhammad, peace and blessings be upon him, has warned in a Hadith found in Sunan Abu Dawud, number 4606, that any matter which is not rooted in the two sources of guidance will be rejected by Allah, the Exalted. In addition, the more one acts on other sources of religious knowledge the more they will begin to act on things which contradict the teachings of Islam. This is how the Devil leads people astray, step by step. For example, a person facing difficulties will be advised to perform certain spiritual exercises which contradict and challenge the teachings of Islam. As this person is ignorant and has a habit of acting on other sources of religious knowledge, they will easily fall into this trap and begin to perform spiritual exercises that directly challenge the teachings of Islam. They will even begin to believe things about Allah, the Exalted, and the universe which contradict the teachings of Islam also, such as believing people or supernatural creatures can control their destiny, as their knowledge is taken from other than the two sources of guidance. Some of these misguided practices and beliefs are clear disbelief, such as practicing black magic. Chapter 2 Al Baqarah, verse 102:

“…It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon,

Hārūt and Mārūt. But they [i.e., the two angels] do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]."…"

So a muslim can lose their faith without even realizing it, as they have the habit of acting on other sources of religious knowledge. This is why acting on religious innovations which are not rooted in the two sources of guidance is following in the footsteps of the Devil. Chapter 2 Al Baqarah, verse 208:

"O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy."

Allah, the Exalted, then criticises the scholars from the people of the book who feared they would lose their leadership and social influence to the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 3 Alee Imran, verse 73:

"…[Do you fear] lest someone be given like you were given…"

It is this fear which leads to the envy of others and the negative actions which result from envy. As discussed earlier, one must appreciate and accept that Allah, the Exalted, grants each person what is best for them.

Therefore, they must concentrate on correctly using whatever Allah, the Exalted, has granted them and not be concerned with what others have been granted. This will ensure they obtain peace of mind and success in both worlds.

The scholars from the people of the book also feared that the knowledge granted to the muslims in the form of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, which pointed out how the scholars from the people of the book intentionally edited, misinterpreted and concealed the divine knowledge that was given to them, would testify against them on Judgement Day. Chapter 3 Alee Imran, verse 73:

"…[Do you fear] lest someone be given like you were given or that they would [thereby] argue with you before your Lord?…"

In reality, whether someone testifies against them or not, their own selves are enough to bear witness against them on Judgement Day. Chapter 24 An Nur, verse 24:

"On a Day when their tongues, their hands and their feet will bear witness against them as to what they used to do."

Therefore, muslims must avoid disobeying Allah, the Exalted, as there is no escape from being held accountable for every intention, word and action. Instead, they must correctly prepare for their accountability on Judgement Day by using the blessings they have been granted correctly as outlined in Islamic teachings.

Allah, the Exalted, explained the fact that should have prevented the scholars from the people of the book from becoming envious of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 3 Alee Imran, verses 73-74:

"…Say, "Indeed, [all] bounty is in the hand of Allāh - He grants it to whom He wills. And Allāh is all-Encompassing and Wise." He selects for His mercy whom He wills. And Allāh is the possessor of great bounty."

As discussed earlier, the envious person has a problem with Allah, the Exalted, as He alone decides the distribution of blessings in both worlds. And if one claims to believe in Allah, the Exalted, then they should accept that He grants what is best for each person as He is All knowledgeable and All wise. Chapter 3 Alee Imran, verse 73:

"…*And Allāh is all-Encompassing and Wise."*

Therefore, the envious person should concentrate on using the blessings they have been granted correctly as outlined in Islamic teachings so that they achieve peace of mind in both worlds. This behaviour will ensure one obtains a balanced mental and physical state and correctly places everything and everyone within their life. This will ensure they obtain the mercy of Allah, the Exalted, in both worlds. Chapter 3 Alee Imran, verse 74:

"*He selects for His mercy whom He wills. And Allāh is the possessor of great bounty.*"

On the other hand, if a envious person lets their jealousy control them, they will miss out on this mercy in both worlds as they will misuse the blessings they have been granted.

Chapter 3 – Alee Imran, Verses 75-78

۞ وَمِنْ أَهْلِ ٱلْكِتَٰبِ مَنْ إِن تَأْمَنْهُ بِقِنطَارٍ يُؤَدِّهِۦٓ إِلَيْكَ وَمِنْهُم مَّنْ إِن تَأْمَنْهُ بِدِينَارٍ لَّا يُؤَدِّهِۦٓ
إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَآئِمًا ذَٰلِكَ بِأَنَّهُمْ قَالُوا۟ لَيْسَ عَلَيْنَا فِى ٱلْأُمِّيِّۦنَ سَبِيلٌ وَيَقُولُونَ عَلَى
ٱللَّهِ ٱلْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾

بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِۦ وَٱتَّقَىٰ فَإِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَّقِينَ ﴿٧٦﴾

إِنَّ ٱلَّذِينَ يَشْتَرُونَ بِعَهْدِ ٱللَّهِ وَأَيْمَٰنِهِمْ ثَمَنًا قَلِيلًا أُو۟لَٰٓئِكَ لَا خَلَٰقَ لَهُمْ فِى ٱلْءَاخِرَةِ وَلَا
يُكَلِّمُهُمُ ٱللَّهُ وَلَا يَنظُرُ إِلَيْهِمْ يَوْمَ ٱلْقِيَٰمَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٧﴾

وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلْوُۥنَ أَلْسِنَتَهُم بِٱلْكِتَٰبِ لِتَحْسَبُوهُ مِنَ ٱلْكِتَٰبِ وَمَا هُوَ مِنَ
ٱلْكِتَٰبِ وَيَقُولُونَ هُوَ مِنْ عِندِ ٱللَّهِ وَمَا هُوَ مِنْ عِندِ ٱللَّهِ وَيَقُولُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ وَهُمْ
يَعْلَمُونَ ﴿٧٨﴾

“And among the People of the Scripture is he who, if you entrust him with a great amount [of wealth], he will return it to you. And among them is he who, if you entrust him with a [single] coin, he will not return it to you unless you are constantly standing over him [demanding it]. That is because they say, "There is no blame upon us concerning the unlearned." And they speak untruth about Allah while they know [it].

But yes, whoever fulfills his commitment and fears Allah - then indeed, Allah loves those who fear Him.

Indeed, those who exchange the covenant of Allah and their [own] oaths for a small price will have no share in the Hereafter, and Allah will not speak to them or look at them on the Day of Resurrection, nor will He purify them; and they will have a painful punishment.

And indeed, there is among them a party who alter the Scripture with their tongues so you may think it is from the Scripture, but it is not from the Scripture. And they say, "This is from Allah," but it is not from Allah. And they speak untruth about Allah while they know."

Before discussing some of the negative characteristics and behaviour of the people of the book living in Medina, Allah, the Exalted, makes it clear that not all of them were the same. Chapter 3 Alee Imran, verse 75:

“And among the People of the Scripture is he who, if you entrust him with a great amount [of wealth], he will return it to you…”

Many of them did sincerely obey Allah, the Exalted, which involves using the blessings one has been granted in ways pleasing to Him as outlined in divine teachings. This indicates the importance of not judging an entire group based on the actions of some members of that group, as this often leads to discrimination, such as racism.

Chapter 3 Alee Imran, verse 75:

“…And among them is he who, if you entrust him with a [single] coin, he will not return it to you unless you are constantly standing over him [demanding it]…”

Betraying one’s trusts is an aspect of hypocrisy according to the Hadith found in Sahih Bukhari, number 2749, and must therefore be avoided. One must fulfill the trusts between them and Allah, the Exalted, and those

between other people. Every blessing one has been granted is a trust from Allah, the Exalted, that must be fulfilled. This trust is fulfilled when one uses the blessings they have been granted correctly as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This leads to a balanced mental and physical state and ensures they correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. Fulfilling this trust therefore leads to peace of mind in both worlds. In addition, one must fulfil the trusts between them and other people. Just like a person does not like to be deceived or betrayed by others, they must not betray or deceive others either. It is important to note that one must avoid the misguided belief that Allah, the Exalted, is only interested in religious actions, such as the prayer, and therefore will not hold people accountable over their worldly matters, such as their financial trusts with other people. This is completely false, as Islam is a complete code of conduct which directly affects every situation a person encounters, whether it is a religious situation or a worldly one. Chapter 17 Al Isra, verse 34:

"…And fulfill [every] commitment. Indeed, the commitment is ever [that about which one will be] questioned."

Failing to understand that every intention, word and action, whether worldly or religious, will be held accountable on Judgement Day was the misguided attitude the people of the book adopted, which encouraged them to wrong others. Chapter 3 Alee Imran, verse 75:

“…And among them is he who, if you entrust him with a [single] coin, he will not return it to you unless you are constantly standing over him [demanding it]. That is because they say, "There is no blame upon us concerning the unlearned." And they speak untruth about Allāh while they know [it].”

In addition, some of them went a step further by claiming that wronging people from other nations, such as the idol worshippers, was acceptable according to their divine scriptures. By claiming this their attributed injustice and unfairness to Allah, the Exalted, which was clear disbelief. One does not need to be scholar to understand this. Therefore, there was no excuse for a person to behave in such a manner. Sadly, some ignorant muslims behave in a similar manner whereby they wrong others in worldly matters, such as business dealings, while claiming it is acceptable to behave in such a manner towards non-muslims. Muslims must avoid this ignorant behaviour and avoid following in the footsteps of the people of the book, otherwise they may find they are raised with them on Judgement Day. This has been indicated in a Hadith found in Sunan Abu Dawud, number 4031. It is vital to remember that the one who wrongs others in this way will not be forgiven by Allah, the Exalted, until their victim forgives them first. If they do not, which is the most likely outcome, as people are not so merciful, then the oppressor will be forced to give their good deeds to their victim and if necessary, the oppressor will take their victim’s sins, until justice is established. This may well cause the oppressor to be hurled into Hell on Judgement Day, even if they fulfilled the rights of Allah, the Exalted. This has been warned in a Hadith found in Sahih Muslim, number 6579. Islam makes it clear that one must treat everyone, irrespective of their faith, with respect and kindness, just like they wish people to treat them with respect and kindness. In fact, a person cannot be a true muslim or believer until they keep their verbal and physical harm away from others and their possessions. This has been confirmed in a Hadith found in Sunan An Nasai, number 4998. Chapter 3 Alee Imran, verse 76:

“But yes, whoever fulfills his commitment and fears Allāh - then indeed, Allāh loves those who fear Him.”

As discussed earlier, one must strive to fulfil every commitment they have made with Allah, the Exalted, and people. As indicated by this verse, fulfilling this commitment must be done according to the teachings of Islam and not according to one’s own definition. For example, one must fulfill the blessings they have been entrusted by Allah, the Exalted, according to the teachings of Islam and not according to their own thinking. The one who behaves in this manner will obtain a balanced mental and physical state and correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. This will lead to peace of mind in both worlds. Therefore, a person must accept and act on Islamic teachings for their own sake, even if it contradicts their desires. They must behave as a wise patient who accepts and acts on the medical advice of their doctor knowing it is best for them, even though they are prescribed bitter medicines and a strict diet plan. The same way this wise patient will achieve good mental and physical health, so will the person who accepts and acts on Islamic teachings. This is because the only One who has the knowledge required to ensure a person achieves a balanced mental and physical state is Allah, the Exalted. The knowledge of the mental and physical states of humans possessed by society will never be enough to achieve this outcome, despite all the research that has been undertaken, as they cannot solve every issue a person can face within their life, their advice cannot cause one to avoid all types of mental and physical stress nor can their advice cause one to correctly place everything and everyone with in their life, due to limited knowledge, experience, foresight and due to biases. Allah, the Exalted, alone has this knowledge and He has granted it to mankind in the form of the Holy Quran and the traditions of the

Holy Prophet Muhammad, peace and blessings be upon him. This truth is obvious when one observes those who use the blessings they have been granted according to Islamic teachings and those who do not. Even though, in most cases, patients do not understand the science behind the medicines they are prescribed and therefore blindly trust their doctor, Allah, the Exalted, invites people to reflect on the teachings of Islam so that they can appreciate its positive effects on their lives. He does not expect people to blindly trust the teachings of Islam and instead He wants them to recognize its truthfulness from its clear proofs. But this requires a person to adopt an unbiased and open mind when approaching the teachings of Islam. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me…."”

In addition, as Allah, the Exalted, alone controls the spiritual hearts of people, the abode of peace of mind, He alone decides who obtains it and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

And it is clear that Allah, the Exalted, will only give peace of mind to those who use the blessings He has granted them correctly.

In addition, the one who behaves in the right manner will be granted divine love. This will increase their peace of mind in both worlds. Chapter 3 Alee Imran, verse 76:

"…then indeed, Allāh loves those who fear Him."

Allah, the Exalted, then warns of the consequences of failing to support one's verbal declaration of faith in Him with acts of obedience. This obedience involve using the blessings one has been granted correctly as outlined in divine teachings, which in turn will ensure one fulfils the rights of Allah, the Exalted, and the rights of people. Chapter 3 Alee Imran, verse 77:

"Indeed, those who exchange the covenant of Allāh and their [own] oaths for a small price will have no share in the Hereafter, and Allāh will not speak to them or look at them on the Day of Resurrection, nor will He purify them; and they will have a painful punishment."

Specifically, this could refer to the scholars from the people of the book who failed to fulfil their covenant with Allah, the Exalted, by accepting the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him, both of which they recognized through their divine scriptures. Chapter 6 Al An'am, verse 20:

“Those to whom We have given the Scripture recognize it [the Holy Quran] as they recognize their [own] sons…”

And chapter 2 Al Baqarah, verse 146:

“Those to whom We gave the Scripture know him [Prophet Muhammad, peace be upon him] as they know their own sons…”

They behaved in this manner as they knew accepting Islam would prevent them from misusing the blessings they had been granted and they feared accepting Islam would cause them to lose the social status and leadership they had acquired amongst their community. One must therefore avoid the excess love for worldly things, such as leadership, as it can cause one to compromise on their faith. In fact, the Holy Prophe Muhammad, peace and blessings be upon him, has warned in a Hadith found in Jami At Tirmidhi, number 2376, that craving for leadership and wealth is more destructive to a person’s faith than two hungry wolves that are set free on a herd of sheep. This is because craving excessively for these two things can easily push someone to disobeying Allah, the Exalted, when obtaining them, holding on to them and increasing them. It is always far safer to pursue lawful things according to one’s needs and responsibilities. Behaving in this manner saves a person from stress and potential punishment in both worlds.

Chapter 3 Alee Imran, verse 77:

“Indeed, those who exchange the covenant of Allāh and their [own] oaths for a small price will have no share in the Hereafter, and Allāh will not speak to them or look at them on the Day of Resurrection, nor will He purify them; and they will have a painful punishment.”

Generally speaking, a person only fails to support their verbal declaration of faith in Allah, the Exalted, for the sake of fulfilling their worldly desires, such as gaining wealth and leadership. This will cause them to misuse the blessings they have been granted. This will prevent them obtaining a balanced mental and physical state and cause them to misplace everything and everyone within their life. This will lead to stress, difficulties and trouble in both worlds. The more one behaves in this manner, the more they will sink into mental health issues, such as depression, substance addition and suicidal tendencies, even if they enjoy worldly luxuries. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

Chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

As this person ignored the speech of Allah, the Exalted, in this world, they will be deprived of conversing with Him in a loving way in the next world. Chapter 3 Alee Imran, verse 77:

“Indeed, those who exchange the covenant of Allāh and their [own] oaths for a small price will have no share in the Hereafter, and Allāh will not speak to them…”

As they did not focus their efforts on pleasing Allah, the Exalted, which was the purpose of their creation, and instead they focused all their efforts on worldly gain, such as gaining wealth, they will be deprived of the blessing of being observed by Allah, the Exalted, will love and care. Chapter 51 Adh Dhariyat, verse 56:

“And I did not create the jinn and mankind except to worship [obey] Me.”

And chapter 3 Alee Imran, verse 77:

“…and Allāh will not speak to them or look at them on the Day of Resurrection…”

As they refused to purify their spiritual hearts through adopting the good characteristics discussed within Islamic teachings, such as generosity, patience and gratitude, and avoiding the negative characteristics discussed within Islamic teachings, such as envy, pride and greed, they will be deprived of being purified by Allah, the Exalted, on Judgement Day. Chapter 3 Alee Imran, verse 77:

“…and Allāh will not speak to them or look at them on the Day of Resurrection, nor will He purify them…”

The result of these things is nothing but severe and unimaginable punishment. Chapter 3 Alee Imran, verse 77:

“…and they will have a painful punishment.”

It is important to remember that faith is like a plant which must be nourished with acts of obedience in order to flourish. Just like a plant which fails to obtain nourishment, such as sunlight, will fail to flourish and may even die, the faith of a person who fails to nourish it with acts of obedience will not flourish and is in serious danger of dying. This is the greatest loss.

Chapter 3 Alee Imran, verse 77:

“Indeed, those who exchange the covenant of Allāh and their [own] oaths for a small price will have no share in the Hereafter, and Allāh will not speak to them or look at them on the Day of Resurrection, nor will He purify them; and they will have a painful punishment.”

According to the Hadith found in Jami At Tirmidhi, number 2996, this verse was revealed when a Companion, Ash’ath Bin Qais, may Allah be pleased with him, had a dispute with a Jew over a piece of land that belonged to the former. As the Companion, may Allah be pleased with him, did not have proof of ownership, the Holy Prophet Muhammad, peace and blessings be upon him, commanded the Jew to take an oath that the land belonged to

him. The Companion, may Allah be pleased with him, complained that the Jew would give a false oath thereby committing perjury in order to take the property. After this incident this verse was revealed.

In this respect, this verse warns against committing perjury. It is enough as a warning to know that the Holy Prophet Muhammad, peace and blessings be upon him, warned that the person who commits perjury in a court case in order to wrongfully take someone else's property will go to Hell, even if they took a twig of a tree. Sadly, perjury in this way often occurs in muslim countries as they ignorantly believe Allah, the Exalted, only cares about their religious practices, such as the prayer. As discussed earlier, Islam is a complete code of conduct which affects every situation a person encounters. Therefore, a person will be held accountable for every intention, word and action whether they are connected to worldly or religious situations. Therefore, a muslim must avoid wronging others as justice will be established on Judgement Day. This justice may well cause the wrongdoer to go to Hell. This has been warned in a Hadith found in Sahih Muslim, number 6579.

Allah, the Exalted, then mentions how some of the scholars from the people of the book intentionally misinterpreted their divine scriptures for the sake of worldly gain, such as wealth and leadership. Chapter 3 Alee Imran, verse 78:

"And indeed, there is among them a party who alter the Scripture with their tongues so you may think it is from the Scripture, but it is not from the

Scripture. And they say, "This is from Allāh," but it is not from Allāh. And they speak untruth about Allāh while they know.”

Muslims must therefore avoid this attitude of intentionally misinterpreting the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, for the sake of worldly gain as it leads to trouble in both worlds. The very worldly things one obtains behaving in this manner will become a source of stress for them in both worlds, even if they enjoy worldly luxuries and the punishment awaiting them in the hereafter will be even worse. Chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

In addition, one must remember that their sins will continue to increase, even after their death, as long as others act on their misguided advice. This has been warned in a Hadith found in Jami At Tirmidhi, number 2674.

Chapter 3 Alee Imran, verse 78:

“And indeed, there is among them a party who alter the Scripture with their tongues so you may think it is from the Scripture, but it is not from the Scripture. And they say, "This is from Allāh," but it is not from Allāh. And they speak untruth about Allāh while they know.”

Sadly, a lesser version of this mentality is often seen amongst Muslim scholars who interpret the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, in light of their school of thought. By doing so, they mislead ignorant Muslims into believing that following their school of thought and the actions prescribed by their school of thought is from Allah, the Exalted, and it is what He wants from them, even though these actions are not actually found in the Holy Quran or the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. They behave in this manner as they do not want their followers to leave their school of thought and instead financially support another school of thought which is closer to the truth. These scholars should have placed their loyalty with Allah, the Exalted, and not their school of thought.

A muslim can avoid following such misguided people by learning, understanding and acting on the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, for themself. The more one learns and acts on Islamic teachings, the less others will be able to misguide them. But if one chooses ignorance as their way, then they will inevitably blindly follow others and as a result, they may well blindly follow someone who intentionally misinterprets divine teachings. As gaining and acting on Islamic knowledge is an obligatory duty on every muslim, according to the Hadith found in Sunan Ibn Majah,

number 224, the one who blindly follows the wrong person will be held accountable for their choice. Ignorance will not be accepted as an excuse by Allah, the Exalted, from those who had access to Islamic knowledge.

Chapter 3 – Alee Imran, Verses 79-85

مَا كَانَ لِبَشَرٍ أَن يُؤْتِيَهُ ٱللَّهُ ٱلْكِتَٰبَ وَٱلْحُكْمَ وَٱلنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا۟ عِبَادًا لِّى
مِن دُونِ ٱللَّهِ وَلَٰكِن كُونُوا۟ رَبَّٰنِيِّۦنَ بِمَا كُنتُمْ تُعَلِّمُونَ ٱلْكِتَٰبَ وَبِمَا كُنتُمْ تَدْرُسُونَ ﴿٧٩﴾

وَلَا يَأْمُرَكُمْ أَن تَتَّخِذُوا۟ ٱلْمَلَٰٓئِكَةَ وَٱلنَّبِيِّۦنَ أَرْبَابًا أَيَأْمُرُكُم بِٱلْكُفْرِ بَعْدَ إِذْ أَنتُم مُّسْلِمُونَ ﴿٨٠﴾

وَإِذْ أَخَذَ ٱللَّهُ مِيثَٰقَ ٱلنَّبِيِّۦنَ لَمَآ ءَاتَيْتُكُم مِّن كِتَٰبٍ وَحِكْمَةٍ ثُمَّ جَآءَكُمْ رَسُولٌ
مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِۦ وَلَتَنصُرُنَّهُۥ قَالَ ءَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِى قَالُوٓا۟
أَقْرَرْنَا قَالَ فَٱشْهَدُوا۟ وَأَنَا۠ مَعَكُم مِّنَ ٱلشَّٰهِدِينَ ﴿٨١﴾

فَمَن تَوَلَّىٰ بَعْدَ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ ﴿٨٢﴾

أَفَغَيْرَ دِينِ ٱللَّهِ يَبْغُونَ وَلَهُۥٓ أَسْلَمَ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ طَوْعًا وَكَرْهًا
وَإِلَيْهِ يُرْجَعُونَ ﴿٨٣﴾

قُلْ ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ عَلَيْنَا وَمَآ أُنزِلَ عَلَىٰٓ إِبْرَٰهِيمَ وَإِسْمَٰعِيلَ وَإِسْحَٰقَ
وَيَعْقُوبَ وَٱلْأَسْبَاطِ وَمَآ أُوتِىَ مُوسَىٰ وَعِيسَىٰ وَٱلنَّبِيُّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ
مِّنْهُمْ وَنَحْنُ لَهُۥ مُسْلِمُونَ ﴿٨٤﴾

وَمَن يَبْتَغِ غَيْرَ ٱلْإِسْلَٰمِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِى ٱلْءَاخِرَةِ مِنَ ٱلْخَٰسِرِينَ ﴿٨٥﴾

“It is not for a human [i.e. a prophet] that Allah should give him the book and wisdom and prophethood and then he would say to the people, "Be servants to me rather than Allah," but [instead, he would say], "Be pious learned people of the Lord because of what you have taught of the Scripture and because of what you have studied."

Nor could he order you to take the angels and prophets as lords. Would he order you to disbelief after you had been Muslims?

And when Allah took the covenant of the prophets, [saying], "Whatever I give you of the Book and wisdom and then there comes to you a messenger confirming what is with you, you [must] believe in him and support him." [Allah] said, "Have you acknowledged and taken upon that My commitment?" They said, "We have acknowledged it." He said, "Then bear witness, and I am with you among the witnesses."

And whoever turned away after that - they were the defiantly disobedient.

So is it other than the religion of Allah they desire, while to Him have submitted [all] those within the heavens and earth, willingly or by compulsion, and to Him they will be returned?

Say, "We have believed in Allah and in what was revealed to us and what was revealed to Abraham, Ishmael, Eesaac, Jacob, and the Descendants [al-Asbāṭ], and in what was given to Moses and Jesus and to the prophets from their Lord. We make no distinction between any of them, and we are Muslims [submitting] to Him."

And whoever desires other than Islam as a way of life - never will it be accepted from him, and he, in the Hereafter, will be among the losers.”

Allah, the Exalted, mentions the purpose of Prophethood in order to erase the false belief that the Holy Prophets are divine, such as the Holy Prophet Eesa, peace be upon them. Chapter 3 Alee Imran, verse 79:

“It is not for a human [i.e. a prophet] that Allāh should give him the book and wisdom and prophethood and then he would say to the people, "Be servants to me rather than Allāh,"…”

The aim of a Holy Prophet, peace be upon them, is to deliver the code of conduct provided by Allah, the Exalted, to their community and become a practical role model of this code of conduct for them to follow. Allah, the Exalted, has always provided mankind with the perfect code of conduct so that they obtain peace of mind in both worlds. This code of conduct involves using the blessings He has granted people correctly so that they achieve a balanced mental and physical state and correctly place everything and everyone within their life, while adequately preparing for their accountability on the Day of Judgement. As Allah, the Exalted, knows all things, He alone can provide this perfect code of conduct. On the other hand, all man-made codes of conduct will never lead to peace of mind as they lack in knowledge, foresight and experience and due to biases. Therefore, a person must accept and act on Islamic teachings for their own sake, even if it contradicts their desires. They must behave as a wise patient who accepts and acts on the medical advice of their doctor knowing it is best for them, even though they are prescribed bitter medicines and a strict diet plan. The same way this wise patient will achieve good mental and physical health, so will the person who accepts and acts on Islamic teachings. Even though, in most cases, patients do not understand the science behind the medicines they are prescribed and therefore blindly trust their doctor, Allah, the Exalted, invites people to reflect on the

teachings of Islam so that they can appreciate its positive effects on their lives. He does not expect people to blindly trust the teachings of Islam and instead He wants them to recognize its truthfulness from its clear proofs. But this requires a person to adopt an unbiased and open mind when approaching the teachings of Islam. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me…."”

In addition, as Allah, the Exalted, alone controls the spiritual hearts of people, the abode of peace of mind, He alone decides who obtains it and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

And it is clear that Allah, the Exalted, will only give peace of mind to those who use the blessings He has granted them correctly.

Chapter 3 Alee Imran, verse 79:

“It is not for a human [i.e. a prophet] that Allāh should give him the book and wisdom and prophethood and then he would say to the people, "Be servants to me rather than Allah”, but [instead, he would say], "Be pious learned people of the Lord "…”

The book could be referring to the law, which is the code of conduct people must live by so that they correctly use the blessings they have been granted. This will ensure they achieve peace of mind and fulfil the rights of Allah, the Exalted, and people. This law will therefore ensure the spread of peace and justice within society. Wisdom is needed as it teaches people how to correctly apply their knowledge, such as the law, so that it benefits them and other people in both worlds. Both law and wisdom are required in order to create a just and peaceful society. The law without wisdom can be easily misinterpreted, as people can find loopholes within the law in order to wrong others. Wisdom without the law will cause people to adopt a code of conduct which is according to their definition of what is correct and upright. As discussed earlier, all man-made codes of conduct will never lead to peace of mind due to a lack of knowledge, experience, foresight and due to biases, whether intentional or unintentional. Therefore, wisdom without the law will also prevent one from achieving peace of mind and it will prevent the spread of peace and justice within society, as people will fail to fulfil the rights of other people. Chapter 3 Alee Imran, verse 79:

“It is not for a human [i.e. a prophet] that Allāh should give him the book and wisdom and prophethood and then he would say to the people, "Be servants to me rather than Allah”, but [instead, he would say], "Be pious learned people of the Lord "…”

The mission of a Holy Prophet, peace be upon them, in itself negates attributing divinity to them as they are human beings who have been chosen to deliver the divine code of conduct and to become physical role models for their community to follow. Them possessing any divine characteristics would negate their purpose of being role models for their communities, as humans cannot follow the footsteps of a divine being. This is the reason why Allah, the Exalted, did not choose another creation as Holy Prophets, peace be upon them, such as the Angels, as humans would not be able to practically follow them, as they do not feel and experience the same things humans feel and experience. A good role model must be similar to their followers so that their followers can relate to them. Humans would not be able to relate to a divine being, as they would not feel and experience the same things people feel and experience. Therefore, the Holy Prophets, peace be upon them, were all human just like the rest of mankind but were gifted and chosen to deliver the divine code of conduct and lead their community on the straight path which leads to peace of mind and success in both worlds. Chapter 18 Al Kahf, verse 110:

“Say, "I am only a man like you, to whom has been revealed that your god is one God…"”

Sadly, two extreme attitudes have emerged amongst muslims which contradict Islamic teachings in respect to Holy Prophets, peace be upon them. The first is to treat the Holy Prophets, peace be upon them, as completely normal and not observe them as the leaders of mankind who

must be obeyed and followed in every situation, even though Islam commands this. Chapter 3 Alee Imran, verse 31:

“Say, "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful."”

And chapter 59 Al Hashr, verse 7:

"...And whatever the Messenger has given you - take; and what he has forbidden you - refrain from..."

And chapter 4 An Nisa, verse 80:

“He who obeys the Messenger has obeyed Allah…”

And chapter 33 Al Ahzab, verse 21:

“There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.”

The other extreme attitude is when Holy Prophets, peace be upon them, are so elevated by their followers that they are no longer seen as humans. This prevents people from practically following them as they can no longer relate to them. In addition, this attitude gives rise to wishful thinking whereby a person believes their Holy Prophet, peace be upon them, is so elevated that they have the power and authority to decide the fate of their community in the hereafter. For example, they will intercede in the court of Allah, the Exalted, on behalf of their community and as a result their community will all go to Paradise, even if members of their community persisted on the disobedience of Allah, the Exalted. Adopting this false belief will only encourage one to continue to disobey Allah, the Exalted, while assuming salvation is guaranteed to them. It also attributes power and authority to others which has not been granted by Allah, the Exalted. And through this false belief one attributes injustice to Allah, the Exalted, as they claim He will treat the doer of good equally to the doer of evil. Chapter 45 Al Jathiyah, verse 21:

“Or do those who commit evils think We will make them like those who have believed and done righteous deeds - [make them] equal in their life and their death? Evil is that which they judge.”

The Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, eliminated both extreme attitudes in respect to

the Holy Prophets, peace be upon them. Islam makes it clear that the Holy Prophets, peace be upon them, are humans with no divine attributes who have been chosen to deliver the divine code of conduct and to be practical role models for their community to follow. One must obey and follow the Holy Prophets, especially, the final Holy Prophet Muhammad, peace and blessings be upon him, as this has been commanded by Allah, the Exalted, but they should not attribute things to him or the other Holy Prophets, peace be upon them, which the Holy Quran or the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, do not attribute to them.

Therefore, the one who behaves in the correct manner will sincerely and correctly obey Allah, the Exalted, by using the blessings they have been granted as outlined in divine teachings. This will ensure they obtain a balanced mental and physical state and correctly place everything and everyone within their life while adequately preparing for their accountability on Judgement Day. This leads to peace of mind in both worlds. Chapter 3 Alee Imran, verse 79:

"…but [instead, he would say], "Be pious learned people of the Lord because of what you have taught of the Scripture and because of what you have studied.""

But as indicated by this verse, one cannot achieve the outcome of peace of mind in both worlds without gaining Islamic knowledge. One can only sincerely obey Allah, the Exalted, which involves using the blessings they have been granted correctly as outlined in Islamic teachings, when they

learn and act on the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Therefore, the one who remains ignorant of Islamic teachings will not achieve peace of mind even if they fulfil the basic obligatory duties, as they will inevitably misuse the blessings they have been granted. This will prevent them from obtaining a balanced mental and physical state and cause them to misplace everything and everyone within their life.

Chapter 3 Alee Imran, verse 79:

“…but [instead, he would say], "Be pious learned people of the Lord because of what you have taught of the Scripture and because of what you have studied.””

Even though learning comes before teaching yet they have been reversed in this verse. A possible reason is that this verse mentions the more serious thing first, which is teaching others. One must always bear in mind that teachings others is a more serious matter as the sins or good deeds of a teacher or advisor will increase, even after their death, depending on if they taught and advised the correct or incorrect things to their students. This has been indicated in a Hadith found in Jami At Tirmidhi, number 2674. Whereas, learning Islamic teachings only affects oneself therefore, the seriousness of right guidance or misguidance is more limited as it does not affect other people.

Allah, the Exalted, then reemphasizes the fact that a Holy Prophet, peace be upon them, would never command people to worship other than Allah, the Exalted, such as the Angels. Chapter 3 Alee Imran, verse 80:

“Nor could he order you to take the angels and prophets as lords…”

This verse criticized the idol worshippers who worshipped the Angels claiming they were the daughters of Allah, the Exalted. They falsely believed the Angels would intercede on their behalf in the court of Allah, the Exalted. As discussed earlier, when one attributes divinity to any creation it leads to this attitude and must therefore be avoided as this is nothing but wishful thinking which has no value in Islam. In addition, as all the Holy Prophets, peace be upon them, had the same mission and were part of a chain, whereby they followed each other in successive generations, one of them would not order his people to worship other than Allah, the Exalted, as believed by the Christians, as this would invite muslims, who correctly believed in Allah, the Exalted, towards disbelief. Chapter 3 Alee Imran, verse 80:

“…Would he order you to disbelief after you had been Muslims?”

If the Holy Prophet Eesa, peace be upon him, did preach his divinity, he would not have attributed himself to the other Holy Prophets, peace be upon them, as they only ever preached the Oneness of Allah, the Exalted.

It would have made more sense if he denied the other Holy Prophets, peace be upon them, and instead preached his own divinity. But it is clear from all divine scriptures that the Holy Prophet Eesa, peace be upon him, attributed himself to the other Holy Prophets, peace be upon them, and confirmed their Prophethoods and singular mission of preaching the Oneness of Allah, the Exalted. This is another clear proof he, like the other Holy Prophets, peace be upon them, only ever preached the Oneness of Allah, the Exalted. Chapter 5 Al Ma'idah, verses 116-117:

"And [beware the Day] when Allāh will say, "O Jesus, Son of Mary, did you say to the people, 'Take me and my mother as deities besides Allāh?'" He will say, "Exalted are You! It was not for me to say that to which I have no right. If I had said it, You would have known it. You know what is within myself, and I do not know what is within Yourself. Indeed, it is You who is Knower of the unseen. I said not to them except what You commanded me - to worship Allāh, my Lord and your Lord. And I was a witness over them as long as I was among them; but when You took me up, You were the Observer over them, and You are, over all things, Witness.""

Generally speaking, the reasons for the spread of the false beliefs regarding the Holy Prophet Eesa, peace be upon him, included his miraculous birth, the miracles which he performed and his ascension to the Heavens while alive. The Holy Quran confirms the miraculous birth of the Holy Prophet Eesa, peace be upon him, and clearly describes his fatherless birth as a sign of the infinite power of Allah, the Exalted. Chapter 3 Alee Imran, verse 47:

“She [Maryam, may Allah be pleased with her] said, "My Lord, how will I have a child when no man has touched me?" [The angel] said, "Such is Allāh; He creates what He wills. When He decrees a matter, He only says to it, 'Be,' and it is.”

Allah, the Exalted, created the Holy Prophet Eesa, peace be upon him, without a father, just like He created the Holy Prophet Adam, peace be upon him, without a father or mother. This reality does not mean they are divine. Chapter 3 Alee Imran, verse 59:

“Indeed, the example of Jesus to Allah is like that of Adam. He created him from dust; then He said to him, "Be," and he was.”

It is strange that the Christians believe that the Holy Prophet Eesa, peace be upon him, is the son of Allah, the Exalted, as he was born without a father. But they do not believe the Holy Prophet Adam, peace be upon him, to be the son of Allah, the Exalted, even though he was born without a father or mother. According to their mentality, the Holy Prophet Adam, peace be upon him, has more of a right of being called the son of Allah, the Exalted, than the Holy Prophet Eesa, peace be upon him, yet they do not claim this. It is strange how they apply logic and common sense in the case of the Holy Prophet Adam, peace be upon him, yet do not apply logic or common sense in the case of the Holy Prophet Eesa, peace be upon him.

The miracles of the Holy Prophet Eesa, peace be upon him, have been verified by the Holy Quran. It however makes it clear that the Holy Prophet Eesa, peace be upon him, performed these miracles with the will, permission and command of Allah, the Exalted. If the Holy Prophet Eesa, peace be upon him, was divine he would not need the will or permission of Allah, the Exalted. Chapter 3 Alee Imran, verse 49:

“And [make the Prophet Eesa, peace be upon him] a messenger to the Children of Israel, [who will say], 'Indeed I have come to you with a sign from your Lord in that I design for you from clay [that which is] like the form of a bird, then I breathe into it and it becomes a bird by permission of Allāh. And I cure the blind [from birth] and the leper, and I give life to the dead - by permission of Allāh. And I inform you of what you eat and what you store in your houses…”

The ascension of the Holy Prophet Eesa, peace be upon him, to the Heavens while alive further indicates the power of Allah, the Exalted, as He took the Holy Prophet Eesa, peace be upon him, on this journey. If the Holy Prophet Eesa, peace be upon him, was divine he could have undertaken this journey with his own innate power. Chapter 3 Alee Imran, verse 55:

“[Mention] when Allāh said, "O Jesus, indeed I will take you and raise you to Myself and purify [i.e., free] you from those who disbelieve…””

The Holy Quran tells the Christians that the Holy Prophet Eesa, peace be upon him, contrary to their belief, was not crucified. The one whose image was seen on the cross was not the Holy Prophet Eesa, peace be upon him, but someone who was made to look like him. Allah, the Exalted, had already raised the Holy Prophet Eesa, peace be upon him, towards the Heavens by this time. Chapter 4 An Nisa, verses 156-158:

“And for their disbelief and their saying against Mary a great slander. And [for] their saying, "Indeed, we have killed the Messiah, Jesus the son of Mary, the messenger of Allāh." And they did not kill him, nor did they crucify him; but [another] was made to resemble him to them…Rather, Allāh raised him to Himself.”

The incorrect Christian belief of the Holy Prophet Eesa, peace be upon him, being crucified meaning, killed, is strange in itself as a real divine being is far beyond experiencing death. If an entity can die, it cannot be divine. So in reality, their incorrect belief regarding his death by crucifixion negates their incorrect belief of his divinity by itself.

A divine being by nature is something which is self-sustaining meaning, they do not need someone else to sustain them. If a being is sustained by another then they cannot be divine. Both the Holy Prophet Eesa, peace be upon him, and his mother, Maryam, may Allah be pleased with her, were not divine beings as they required nourishment from Allah, the Exalted, meaning, they were not self-sustaining beings. Chapter 5 Al Ma’idah, verse 75:

“The Messiah, son of Mary, was not but a messenger; [other] messengers have passed on before him. And his mother was a supporter of truth. They both used to eat food. Look how We make clear to them the signs; then look how they are deluded.”

In addition, no one can claim that as the Angels do not eat they can be considered Gods. In reality, they are also sustained by Allah, the Exalted, in a different way so they too are not self-sustaining. The fact that they have been created and will experience death, just like the rest of creation, is enough to negate divinity.

A biological child will always share some characteristics with their parent. But in the case of the Holy Prophet Eesa, peace be upon him, he shares no qualities with Allah, the Exalted. In fact, all his characteristics are shared with other humans. He was created, he was sustained by food and water, he will die and be resurrected, just like all other humans. His characteristics are enough to negate divinity.

The Romans who adopted Christianity introduced the concept of the Holy Prophet Eesa, peace be upon him, being divine into their faith, concepts which they carried over from their former faith, paganism. They took a noble and blessed Holy Prophet, peace be upon him, and placed him with fables and myths, such as Zeus, Hercules and Oden. Only a little bit of common sense is required to understand that a being which is created,

sustained by someone else and can die can never be divine, as these things contradict the quality of a divine being.

Allah, the Exalted, then mentions an event which indicates the singular mission of the Holy Prophets, peace be upon them, and how they were part of a successive chain which preached the Oneness of Allah, the Exalted. Chapter 3 Alee Imran, verse 81:

“And when Allāh took the covenant of the prophets, [saying], "Whatever I give you of the Scripture and wisdom and then there comes to you a messenger confirming what is with you, you [must] believe in him and support him." [Allāh] said, "Have you acknowledged and taken upon that My commitment?" They said, "We have acknowledged it." He said, "Then bear witness, and I am with you among the witnesses."”

This refers to the chain of successive Holy Prophets, peace be upon them, who verified and supported each other, as they were all on the same mission. In addition, as indicated by the next verse, the Holy Prophets, peace be upon them, took this same covenant from their communities in order to ensure they followed the next Holy Prophet, peace be upon them, correctly. Chapter 3 Alee Imran, verse 82:

“And whoever turned away after that - they were the defiantly disobedient.”

The people of the book failed to accept and follow many of the Holy Prophets, peace be upon them, especially, the final Holy Prophet Muhammad, peace and blessings be upon him, even though they were commanded to do so by Allah, the Exalted, their divine scriptures and by the Holy Prophets, peace be upon them, they did accept. Chapter 6 Al An'am, verse 20:

"Those to whom We have given the Scripture recognize it [the Holy Quran] as they recognize their [own] sons…"

And chapter 2 Al Baqarah, verse 146:

"Those to whom We gave the Scripture know him [Prophet Muhammad, peace be upon him] as they know their own sons…"

And chapter 5 Al Ma'idah, verses 155-157:

"And Moses chose from his people seventy men for Our appointment. And when the earthquake seized them, he said, "My Lord, if You had willed, You could have destroyed them before and me [as well]. Would You

destroy us for what the foolish among us have done? This is not but Your trial by which You send astray whom You will and guide whom You will. You are our Protector, so forgive us and have mercy upon us; and You are the best of forgivers. And decree for us in this world [that which is] good and [also] in the Hereafter; indeed, we have turned back to You." [Allāh] said, "My punishment - I afflict with it whom I will, but My mercy encompasses all things." So I will decree it [especially] for those who fear Me and give zakāh and those who believe in Our verses. Those who follow the Messenger, the unlettered prophet, whom they find written [i.e., described] in what they have of the Torah and the Gospel, who enjoins upon them what is right and prohibits them from what is wrong and makes lawful for them what is good and forbids them from what is evil and relieves them of their burden and the shackles which were upon them. So they who have believed in him, honored him, supported him and followed the light which was sent down with him - it is those who will be the successful."

Muslims must avoid following in their footsteps by practically turning away from following and supporting the Holy Prophet Muhammad, peace and blessings be upon him. It is not enough to verbally declare one's belief in him. One must support their verbal declaration of faith with actions by practically following his traditions. This will ensure one sincerely obeys Allah, the Exalted, at all times, which involves using the blessings they have been granted correctly as outlined in Islamic teachings. This will lead to a balanced mental and physical state and ensure they correctly place everything and everyone within their life while adequately preparing for their accountability on Judgement Day. This attitude leads to peace of mind in both worlds. In addition, by practically following the Holy Prophet Muhammad, peace and blessings be upon him, one will adopt his blessed character and therefore correctly represent him to the outside world. As indicated by the main verses under discussion, this is how one supports his mission. But if a muslim fails to learn and act on his traditions, they will misuse the blessings they have been granted, which will prevent them from

achieving peace of mind. In addition, they will adopt negative characteristics thereby misrepresenting him to the outside world. This will encourage both non-muslims and other muslims to turn away from Islam. Mispresenting the Holy Prophet Muhammad, peace and blessings be upon him, is something every muslim will be held accountable for, as correctly representing him and Islam is a duty on all muslims.

After explaining the fact that every Holy Prophet, peace be upon them, preached the same religion, Allah, the Exalted, then criticizes the absurdity of turning away from the code of conduct He has provided mankind throughout their history so that they achieve peace of mind in both worlds. Chapter 3 Alee Imran, verse 83:

“So is it other than the religion of Allāh they desire…”

As explained earlier, Allah, the Exalted, is the only One who can provide the perfect code of conduct which leads to peace of mind in both worlds. All man-made codes of conduct will never lead to peace of mind due to a lack of knowledge, experience, foresight and due to biases. Allah, the Exalted, is the only One who can teach mankind how to use the blessings He has provided them correctly so that they achieve a balanced mental and physical state and correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. In addition, one can appreciate how obeying Allah, the Exalted, leads to peace of mind by observing the creations within the Heavens and the Earth. Chapter 3 Alee Imran, verse 83:

“So is it other than the religion of Allāh they desire, while to Him have submitted [all] those within the heavens and earth…”

When one observes the universe, they will see calm and tranquility. This calm and tranquility is a direct result of every creation within the Heavens and the Earth, such as the stars and planets, sincerely obeying the commands of Allah, the Exalted. Chapter 41 Fussilat, verse 11:

“Then He directed Himself to the heaven while it was smoke and said to it and to the earth, "Come, willingly or by compulsion." They said, "We come willingly.""

If they disobeyed the commands of Allah, the Exalted, like people do, then the result would be chaos for the universe, as each creation would do whatever it desired, such as a planet changing its orbit and as a result crashing into another planet or star or the Sun failing to rise and set at a specific time. When one observes the calm, tranquility and perfect balance within the universe it should motivate them to behave in the same manner as the creations within the universe so that they too obtain peace and tranquility. Chapter 21 Al Anbiya, verse 33:

“And it is He who created the night and the day and the sun and the moon; all [heavenly bodies] in an orbit are swimming.”

Sincerely obeying Allah, the Exalted, for people involves using the blessings they have been granted correctly as outlined in Islamic teachings. But as warned by Allah, the Exalted, in verse 83, if a person desires to disobey Allah, the Exalted, then they will never be able to escape His will and control over them. As a result, they will never find peace of mind in this world, even if they enjoy worldly luxuries, as He alone controls their affairs and their spiritual hearts, the abode of peace of mind. Chapter 3 Alee Imran, verse 83:

“So is it other than the religion of Allāh they desire, while to Him have submitted [all] those within the heavens and earth, willingly or by compulsion…”

And chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

If they persist on His disobedience, by misusing the blessings they have been granted, then they will be held accountable for their behaviour in the

hereafter also. As a result of their behaviour, they will not find peace of mind in this world or in the next. This is the true loser, even if they obtain worldly success and enjoy worldly luxuries. Chapter 3 Alee Imran, verse 83:

“…and to Him they will be returned”

And chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

Chapter 3 Alee Imran, verse 83:

“So is it other than the religion of Allāh they desire, while to Him have submitted [all] those within the heavens and earth, willingly or by compulsion, and to Him they will be returned?”

According to Imam Al Wahidi's, Asbab Al Nuzul, 3:83, page 36, this verse was revealed after two parties, one Christian and the other Jewish, came to the Holy Prophet Muhammad, peace and blessings be upon him, so that he could judge which religion, Christianity or Judaism, was following in the footsteps of the Holy Prophet Ibrahim, peace be upon him. When the Holy Prophet Muhammad, peace and blessings be upon him, judged that both religions had nothing to do with the Holy Prophet Ibrahim, peace be upon him, they became enraged and verse 83 was then revealed.

Allah, the Exalted, reminded the Arabs and the people of the book living in Medina that even though they were his descendants, which they were extremely proud of, yet they would only obtain the blessings and mercy of Allah, the Exalted, when they practically followed in his footsteps meaning, when they sincerely obeyed Allah, the Exalted. An aspect of this obedience was to accept the truth of Islam, the Holy Prophet Muhammad, peace and blessings be upon him, and the Holy Quran as the people of the book were fully aware that all this was the truth from Allah, the Exalted, as they had been mentioned in their divine scriptures. Chapter 6 Al An'am, verse 20:

"Those to whom We have given the Scripture recognize it [the Holy Quran] as they recognize their [own] sons…"

And chapter 2 Al Baqarah, verse 146:

“Those to whom We gave the Scripture know him [Prophet Muhammad, peace be upon him] as they know their own sons…”

In addition, as the non-Muslim Arabs and the people of the book chose to reject the clear truth of Islam they were no longer fit to carry the legacy of the Holy Prophet Ibrahim, peace be upon him, and it would instead be given to those who practically followed his way namely, the Holy Prophet Muhammad, peace and blessings be upon him, and his Companions, may Allah be pleased with them. If the non-Muslim Arabs and the people of the book remained firm on their disobedience then they would not benefit from the legacy of the Holy Prophet Ibrahim, peace be upon him, in this world or the next. Chapter 3 Alee Imran, verse 84:

“Say, "We have believed in Allāh and in what was revealed to us and what was revealed to Abraham, Ishmael, Isaac, Jacob, and the Descendants, and in what was given to Moses and Jesus and to the prophets from their Lord. We make no distinction between any of them, and we are Muslims [submitting] to Him."”

It is important to note that being a muslim involves sincerely obeying Allah, the Exalted, practically by using the blessings one has been granted correctly as outlined in Islamic teachings. It is this practical submission to Allah, the Exalted, that is the essence of belief in Him. It is important to remember that faith is like a plant which must be nourished with acts of

obedience in order to flourish. Just like a plant which fails to obtain nourishment, such as sunlight, will fail to flourish and may even die, the faith of a person who fails to nourish it with acts of obedience will not flourish and is in serious danger of dying. This is the greatest loss.

As all the Holy Prophets, peace be upon them, preached the message of Islam, the religion of practically submitting to Allah, the Exalted, it is clear that Allah, the Exalted, will not accept any other way of life from people. Chapter 3 Alee Imran, verse 85:

“And whoever desires other than Islām as a way of life - never will it be accepted from him, and he, in the Hereafter, will be among the losers.”

This eliminates the wishful thinking adopted by many who believe they can choose their own way of life and somehow achieve peace of mind in this world and on the Day of Judgement, one way or another. As explained earlier, all man-made codes of conduct will never lead to peace of mind due to a lack of knowledge, experience, foresight and due to biases. If one follows any way of life other than Islam, they will inevitably misuse the blessings they have been granted. This will prevent them from achieving a balanced mental and physical state and cause them to misplace everything and everyone within their life. In addition, they will fail to adequately prepare for their accountability on the Day of Judgement. Therefore, their attitude will prevent them from achieving peace of mind in this world or in the next. As for the Day of Judgement, no one will be allowed to make amends through sincere repentance, intercession or anything else, if they choose a way of life other than Islam. Chapter 30 Ar Rum, verse 57:

“So that Day, their excuse will not benefit those who wronged, nor will they be asked to appease [Allāh].”

And chapter 3 Alee Imran, verse 85:

“And whoever desires other than Islām as a way of life - never will it be accepted from him, and he, in the Hereafter, will be among the losers.”

As this verse mentions Islam and not simply faith, a muslim who verbally believes in Allah, the Exalted, must practically obey Him, as Islam is a practical way of life. The difference between Islam and faith has been discussed in a Hadith found in Sahih Muslim, number 99. Faith is related to internal beliefs while Islam is connected to the practical obedience of Allah, the Exalted. When they are both mentioned, they take different meanings but when they are mentioned individually, both meanings apply. In this verse, both meanings apply yet Islam was chosen and not the word faith so that a person cannot misinterpret the verse by claiming it only refers to internal belief and not outward actions. Therefore, the one who fails to practically obey Allah, the Exalted, and instead misuses the blessings He has granted them, may well find that they are raised amongst the losers on Judgement Day. In addition, as discussed earlier, the muslim who fails to practically obey Allah, the Exalted, should fear losing their faith before they leave this world, as faith is like a plant which must be nourished with acts of obedience. The same way a plant which fails to obtain nourishment, such

as sunlight, will die, so may well the faith of a person die who fails to nourish it with acts of obedience. In this case, this person will undoubtedly be from the amongst the losers, forever.

Chapter 3 Alee Imran, verse 85:

“And whoever desires other than Islām as a way of life - never will it be accepted from him, and he, in the Hereafter, will be among the losers.”

In addition, as Islam involves strictly learning and acting on the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, one must avoid other sources of religious knowledge, even if they lead to good deeds. The more one acts on other sources of religious knowledge, even if they lead to good deeds, the less they will act on the two sources of guidance, which in turn leads to misguidance. This is why the Holy Prophet Muhammad, peace and blessings be upon him, has warned in a Hadith found in Sunan Abu Dawud, number 4606, that any matter which is not rooted in the two sources of guidance will be rejected by Allah, the Exalted. In addition, the more one acts on other sources of religious knowledge the more they will begin to act on things which contradict the teachings of Islam. This is how the Devil leads people astray, step by step. For example, a person facing difficulties will be advised to perform certain spiritual exercises which contradict and challenge the teachings of Islam. As this person is ignorant and has a habit of acting on other sources of religious knowledge, they will easily fall into this trap and begin to perform spiritual exercises that directly challenge the teachings of Islam. They will even begin to believe things about Allah, the Exalted, and

the universe which contradict the teachings of Islam also, such as believing people or supernatural creatures can control their destiny, as their knowledge is taken from other than the two sources of guidance. Some of these misguided practices and beliefs are clear disbelief, such as practicing black magic. Chapter 2 Al Baqarah, verse 102:

“…It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Hārūt and Mārūt. But they [i.e., the two angels] do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]."…”

So a muslim can lose their faith without even realizing it, as they have the habit of acting on other sources of religious knowledge. This is why acting on religious innovations which are not rooted in the two sources of guidance is following in the footsteps of the Devil. Chapter 2 Al Baqarah, verse 208:

“O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.”

Chapter 3 – Alee Imran, Verses 86-92

كَيْفَ يَهْدِي ٱللَّهُ قَوْمًا كَفَرُواْ بَعْدَ إِيمَٰنِهِمْ وَشَهِدُوٓاْ أَنَّ ٱلرَّسُولَ حَقٌّ وَجَآءَهُمُ
ٱلْبَيِّنَٰتُ وَٱللَّهُ لَا يَهْدِي ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿٨٦﴾

أُوْلَٰٓئِكَ جَزَآؤُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ ٱللَّهِ وَٱلْمَلَٰٓئِكَةِ وَٱلنَّاسِ أَجْمَعِينَ ﴿٨٧﴾

خَٰلِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمُ ٱلْعَذَابُ وَلَا هُمْ يُنظَرُونَ ﴿٨٨﴾

إِلَّا ٱلَّذِينَ تَابُواْ مِنۢ بَعْدِ ذَٰلِكَ وَأَصْلَحُواْ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٨٩﴾

إِنَّ ٱلَّذِينَ كَفَرُواْ بَعْدَ إِيمَٰنِهِمْ ثُمَّ ٱزْدَادُواْ كُفْرًا لَّن تُقْبَلَ تَوْبَتُهُمْ وَأُوْلَٰٓئِكَ هُمُ ٱلضَّآلُّونَ
﴿٩٠﴾

إِنَّ ٱلَّذِينَ كَفَرُواْ وَمَاتُواْ وَهُمْ كُفَّارٌ فَلَن يُقْبَلَ مِنْ أَحَدِهِم مِّلْءُ ٱلْأَرْضِ ذَهَبًا وَلَوِ ٱفْتَدَىٰ
بِهِۦٓ أُوْلَٰٓئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُم مِّن نَّٰصِرِينَ ﴿٩١﴾

لَن تَنَالُواْ ٱلْبِرَّ حَتَّىٰ تُنفِقُواْ مِمَّا تُحِبُّونَ وَمَا تُنفِقُواْ مِن شَيْءٍ فَإِنَّ ٱللَّهَ بِهِۦ عَلِيمٌ ﴿٩٢﴾

"How shall Allah guide a people who disbelieved after their belief and had witnessed that the Messenger is true and clear signs had come to them? And Allah does not guide the wrongdoing people.

Those - their recompense will be that upon them is the curse of Allah and the angels and the people, all together

Abiding eternally therein. The punishment will not be lightened for them, nor will they be reprieved

Except for those who repent after that and correct themselves. For indeed, Allah is Forgiving and Merciful.

Indeed, those who disbelieve [reject the message] after their belief and then increase in disbelief - never will their [claimed] repentance be accepted, and they are the ones astray.

Indeed, those who disbelieve and die while they are disbelievers - never would the [whole] capacity of the earth in gold be accepted from one of them if he would [seek to] ransom himself with it. For those there will be a painful punishment, and they will have no helpers.

Never will you attain righteousness until you spend [in the way of Allah] from that which you love. And whatever you spend - indeed, Allah is Knowing of it."

Allah, the Exalted, criticized those from the people of the book living in Medina in the time of the Holy Prophet Muhammad, peace and blessings be upon him, for their disbelief in Islam, even though prior to their disbelief they believed in Allah, the Exalted. Chapter 3 Alee Imran, verse 86:

“How shall Allāh guide a people who disbelieved after their belief…”

They recognized the truthfulness of the Holy Quran as they were familiar with its Author, Allah, the Exalted, and they recognized the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him, as they were both discussed in their divine scriptures, yet they denied Islam. Chapter 3 Alee Imran, verse 86:

“How shall Allāh guide a people who disbelieved after their belief and had witnessed that the Messenger is true and clear signs had come to them?...”

And chapter 6 Al An’am, verse 20:

“Those to whom We have given the Scripture recognize it [the Holy Quran] as they recognize their [own] sons…”

And chapter 2 Al Baqarah, verse 146:

“Those to whom We gave the Scripture know him [Prophet Muhammad, peace be upon him] as they know their own sons…”

The people of the book adopted wishful thinking which encouraged them to remain on misguidance even though they recognized the truthfulness of Islam. They believed that as they were the favorites of Allah, the Exalted, He would not punish them, even if they disobeyed Him by rejecting Islam. Chapter 5 Al Ma’idah, verse 18:

“But the Jews and the Christians say, "We are the children of Allāh and His beloved." Say, "Then why does He punish you for your sins?" Rather, you are human beings from among those He has created. He forgives whom He wills, and He punishes whom He wills...”

By adopting such a foolish belief, they attributed injustice and unfairness to Allah, the Exalted, as they claimed He would treat an evil doer amongst them just like the doer of good. Chapter 45 Al Jathiyah, verse 21:

“Or do those who commit evils think We will make them like those who have believed and done righteous deeds - [make them] equal in their life and their death? Evil is that which they judge.”

In addition, this false belief attributed racism to Allah, the Exalted, as they claimed they were favored over the rest of mankind because of their lineage, as they were the descendants of the Holy Prophet Yaqoob, peace be upon him.

Furthermore, they also believed that even if they were punished for their disobedience, it would only be for a limited time as they considered themselves believers, even though they had become disbelievers by rejecting Islam. Chapter 2 Al Baqarah, verse 80:

“And they say, "Never will the Fire touch us, except for [a few] numbered days." Say, "Have you taken a covenant with Allāh? For Allāh will never break His covenant. Or do you say about Allāh that which you do not know?"”

And chapter 4 An Nisa, verses 150-151:

“Indeed, those who disbelieve in Allāh and His messengers and wish to discriminate between Allāh and His messengers and say, "We believe in some and disbelieve in others," and wish to adopt a way in between. Those are the disbelievers, truly. And We have prepared for the disbelievers a humiliating punishment.”

It was this wishful thinking which encouraged them to remain on their disobedience and reject Islam even though they recognized its truthfulness. Muslims must avoid following in their footsteps by adopting wishful thinking. They must avoid adopting the false belief that they are the favorites of Allah, the Exalted, as they are from the nation of the Holy Prophet Muhammad, peace and blessings be upon him. This false belief only encourages one to disobey Allah, the Exalted, and attributes false things to Him such as unfairness, injustice and racism. In addition, they must remain firm on the obedience of Allah, the Exalted, and not assume they will leave this world with their faith, as persisting on the disobedience of Allah, the Exalted, by misusing the blessings they have been granted, can lead to disbelief. This is because faith is like a plant which must be nourished with acts of obedience. The same way a plant which fails to obtain nourishment, such as sunlight, will die, so may well the faith of a person die who fails to nourish it with acts of obedience. This is the greatest loss. Chapter 3 Alee Imran, verse 86:

“…And Allāh does not guide the wrongdoing people.”

The scholars from the people of the book not only remained firm on the disobedience of Allah, the Exalted, but as they were the leaders of their

community, they misguided others also including the following generations. This is one of the reasons why Allah, the Exalted, was so angry with them. Chapter 3 Alee Imran, verses 87-88:

“Those - their recompense will be that upon them is the curse of Allāh and the angels and the people, all together. Abiding eternally therein. The punishment will not be lightened for them, nor will they be reprieved.”

As indicated by these verses, those they misguided in their lifetime and those they misguided in the future generations will curse them in the hereafter. Chapter 7 Al A’raf, verse 38:

“[Allah] will say, "Enter among nations which had passed on before you of jinn and mankind into the Fire." Every time a nation enters, it will curse its sister until, when they have all overtaken one another therein, the last of them will say about the first of them "Our Lord, these had misled us, so give them a double punishment of the Fire. He will say, "For each is double, but you do not know.""”

One must therefore always avoid intentionally misinterpreting divine teachings as this leads to trouble in both worlds. The very worldly things they obtain through behaving in this manner, such as wealth and leadership, will become a source of stress for them. And the punishment of the hereafter is far worse. In fact, the Holy Prophet Muhammad, peace and

blessings be upon him, has warned this person of Hell in a Hadith found in Sunan Ibn Majah, number 253. One must remember that their sins will continue to increase, even after their death, as long as someone continues to act on their bad advice. This has been warned in a Hadith found in Jami At Tirmidhi, number 2674.

A muslim must always avoid blindly following others in order to protect themself from being misguided by others. Blindly following others even within Islam has been criticized, as a person should not act like cattle and instead use the common sense and intellect they have been granted in order to assess the advice of others before making a logical choice to accept or reject it. In both worldly and religious matters, a person must pursue knowledge and make judgements based on knowledge and evidence instead of blindly following others in order to minimize making the correct decisions in their life. In respect to Islam, one must strive to learn and act on the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, so that they can differentiate between the correct and incorrect guidance of others. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me…."”

But as always, Allah, the Exalted, accepts the sincere repentance of people, irrespective of how deep they have fallen into misguidance. Chapter 3 Alee Imran, verse 89:

“Except for those who repent after that and correct themselves. For indeed, Allāh is Forgiving and Merciful.”

Allah, the Exalted, gave countless opportunities to the people of the book who stubbornly opposed Islam despite recognising its truthfulness. Muslims must avoid following in their footsteps by taking the opportunities granted to them to sincerely repent and rectify their behaviour so that they obtain peace of mind in both worlds. Sincere repentance involves feeling guilty, seeking the forgiveness of Allah, the Exalted, and anyone who has been wronged, as long as this will not lead to further trouble. One must sincerely promise to avoid committing the same or similar sin again and make up for any rights which have been violated in respect to Allah, the Exalted, and people.

But as warned in the main verses under discussion, one must never be fooled into believing that these second chances will be offered to them forever. The respite given by Allah, the Exalted, is for a limited time. One must never assume that as punishment has not descended on them yet, it means it will not come at all. A delayed punishment is not the same as no punishment. Therefore, one must correctly use the respite granted to them by Allah, the Exalted, before their time runs out. Chapter 3 Alee Imran, verse 90:

“Indeed, those who disbelieve [i.e., reject the message] after their belief and then increase in disbelief - never will their [claimed] repentance be accepted, and they are the ones astray.”

In addition, this verse warns against insincere repentance whereby one continues to persist on their disobedience by misusing the blessings they have been granted while claiming they have repented to Allah, the Exalted. Furthermore, this verse also indicates the reality that once death comes to a person, the door of repentance will be closed. Their repentance will not be accepted after this point. Chapter 4 An Nisa, verses 17-18:

“The repentance accepted by Allāh is only for those who do wrong in ignorance and then repent soon [after]. It is those to whom Allāh will turn in forgiveness, and Allāh is ever Knowing and Wise. But repentance is not [accepted] of those who [continue to] do evil deeds up until, when death comes to one of them, he says, "Indeed, I have repented now," or of those who die while they are disbelievers. For them We have prepared a painful punishment.”

Nor will a person be given the opportunity to repent on Judgement Day. Chapter 30 Ar Rum, verse 57:

“So that Day, their excuse will not benefit those who wronged, nor will they be asked to appease [Allāh].”

Chapter 3 Alee Imran, verse 90:

“Indeed, those who disbelieve after their belief and then increase in disbelief - never will their [claimed] repentance be accepted, and they are the ones astray.”

This and the next verse also warn of the frightful reality that if one lets their faith die and remains firm on disobeying Allah, the Exalted, even they claim to faith will not be accepted by Allah, the Exalted. As discussed earlier, this is because faith is like a plant which must be nourished with acts of obedience. The same way a plant which fails to obtain nourishment, such as sunlight, will die, so may well the faith of a person die who fails to nourish it with acts of obedience. This is the greatest loss. In addition, the way a person will be returned to Allah, the Exalted, on Judgement Day will be according to the state in which they died in. This has been advised in a Hadith found in Sahih Muslim, number 7232. This means that the one who dies while persisting on the obedience of Allah, the Exalted, will be resurrected and returned to Allah, the Exalted, in a state of obedience. Whereas, the one who disobeyed Allah, the Exalted, by misusing the blessings they have been granted, will be resurrected and returned to Allah, the Exalted, in a state of disobedience. It does not take a scholar to conclude the outcome of a person based on this discussion. Chapter 3 Alee Imran, verse 91:

"Indeed, those who disbelieve and die while they are disbelievers - never would the [whole] capacity of the earth in gold be accepted from one of them if he would [seek to] ransom himself with it. For those there will be a painful punishment, and they will have no helpers."

Enjoying the worldly blessings within the Earth is the main reason why people disobey Allah, the Exalted. Allah, the Exalted, warns that those who persist on disobeying Him by misusing the blessings they have been granted, will be prepared to use the Earth full of gold in a way pleasing to Allah, the Exalted, on Judgement Day, but it will not be accepted from them, as the time to correctly use the blessings one has been granted is during their life on Earth. This has been indicated in the next verse. Chapter 3 Alee Imran, verse 92:

"*Never will you attain righteousness until you spend [in the way of Allah] from that which you love…"*

As mentioned earlier, this spending refers to using the blessings one has been granted correctly as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This will ensure they obtain a balanced mental and physical state and correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. This behaviour will therefore lead to peace of mind in both worlds. Therefore, a person must accept and act on Islamic teachings for their own sake, even if it contradicts their desires. They must behave as a wise patient who accepts and acts on the medical advice of their doctor knowing it is best for them, even though

they are prescribed bitter medicines and a strict diet plan. The same way this wise patient will achieve good mental and physical health, so will the person who accepts and acts on Islamic teachings. This is because the only One who has the knowledge required to ensure a person achieves a balanced mental and physical state and correctly places everything and everyone within their life is Allah, the Exalted. The knowledge of the mental and physical states of humans possessed by society will never be enough to achieve this outcome, despite all the research that has been undertaken, as they cannot solve every issue a person can face within their life, their advice cannot cause one to avoid all types of mental and physical stress nor can their advice cause one to correctly place everything and everyone with in their life, due to limited knowledge, experience, foresight and due to biases. Allah, the Exalted, alone has this knowledge and He has granted it to mankind in the form of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This truth is obvious when one observes those who use the blessings they have been granted according to Islamic teachings and those who do not. Even though, in most cases, patients do not understand the science behind the medicines they are prescribed and therefore blindly trust their doctor, Allah, the Exalted, invites people to reflect on the teachings of Islam so that they can appreciate its positive effects on their lives. He does not expect people to blindly trust the teachings of Islam and instead He wants them to recognize its truthfulness from its clear proofs. But this requires a person to adopt an unbiased and open mind when approaching the teachings of Islam. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….””

In addition, as Allah, the Exalted, alone controls the spiritual hearts of people, the abode of peace of mind, He alone decides who obtains it and who does not. Chapter 53 An Najm, verse 43:

"And that it is He who makes [one] laugh and weep."

And it is clear that Allah, the Exalted, will only give peace of mind to those who use the blessings He has granted them correctly. Chapter 3 Alee Imran, verse 92:

"…And whatever you spend - indeed, Allāh is Knowing of it."

The two paths have been made clear by Allah, the Exalted. The path of obeying Him by using the blessings one has been granted correctly as outlined in Islamic teachings which leads to peace of mind, and the path of disobeying Him which leads to stress in both worlds. Whichever path one chooses, Allah, the Exalted, is fully aware of their intentions, speech and actions and will hold them accountable in both worlds. In this world, one will either obtain peace of mind through His obedience or mental health issues through His disobedience and what comes in the hereafter is even more serious. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

And chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

And chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

Chapter 3 – Alee Imran, Verses 93-97

۞ كُلُّ ٱلطَّعَامِ كَانَ حِلًّا لِّبَنِىٓ إِسْرَٰٓءِيلَ إِلَّا مَا حَرَّمَ إِسْرَٰٓءِيلُ عَلَىٰ نَفْسِهِۦ مِن قَبْلِ أَن تُنَزَّلَ
ٱلتَّوْرَىٰةُ ۗ قُلْ فَأْتُوا۟ بِٱلتَّوْرَىٰةِ فَٱتْلُوهَآ إِن كُنتُمْ صَٰدِقِينَ ﴿٩٣﴾

فَمَنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ ٱلْكَذِبَ مِنۢ بَعْدِ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ﴿٩٤﴾

قُلْ صَدَقَ ٱللَّهُ ۗ فَٱتَّبِعُوا۟ مِلَّةَ إِبْرَٰهِيمَ حَنِيفًا وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ﴿٩٥﴾

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِى بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَٰلَمِينَ ﴿٩٦﴾

فِيهِ ءَايَٰتٌۢ بَيِّنَٰتٌ مَّقَامُ إِبْرَٰهِيمَ ۖ وَمَن دَخَلَهُۥ كَانَ ءَامِنًا ۗ وَلِلَّهِ عَلَى ٱلنَّاسِ حِجُّ ٱلْبَيْتِ مَنِ ٱسْتَطَاعَ
إِلَيْهِ سَبِيلًا ۚ وَمَن كَفَرَ فَإِنَّ ٱللَّهَ غَنِىٌّ عَنِ ٱلْعَٰلَمِينَ ﴿٩٧﴾

“All food was lawful to the Children of Israel except what Israel [i.e. Prophet Yaqoob, peace be upon him] had made unlawful to himself before the Torah was revealed. Say, [Prophet Muhammad, peace and blessings be upon him], "So bring the Torah and recite it, if you should be truthful."

And whoever invents about Allah untruth after that - then those are [truly] the wrongdoers.”

Say, "Allah has told the truth. So follow the religion of Abraham, inclining toward truth; and he was not of the polytheists."

Indeed, the first House [of worship] established for mankind was that at Bakkah [Mecca] - blessed and a guidance for the worlds.

In it are clear signs [such as] the standing place of Abraham. And whoever enters it [the Ḥaram] shall be safe. And [due] to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way. But whoever disbelieves [i.e., refuses] - then indeed, Allah is free from need of the worlds."

Allah, the Exalted, discusses the importance of avoiding religious innovations with a specific event. Chapter 3 Alee Imran, verse 93:

“*All food was lawful to the Children of Israel except what Israel [Prophet Yaqoob, peace be upon him] had made unlawful to himself before the Torah was revealed. Say, [Prophet Muhammad, peace and blessings be upon him], "So bring the Torah and recite it, if you should be truthful."*”

The people of the book living in Medina claimed certain things, including foods, were lawful or unlawful according to their own desires for the sake of worldly gain and attributed their religious beliefs to certain people, such as their ancestor, the Holy Prophet Yaqoob, peace be upon him, even though Allah, the Exalted, had explained to them all the different aspects of their religion within the Torah. They still persisted on editing, misinterpreting and concealing the teachings of the Torah for the sake of worldly gain, such as leadership and wealth.

Muslims must avoid following in the footsteps of the people of the book by intentionally misinterpreting Islamic teachings for the sake of worldly gain. One must remember that any worldly thing they obtain in this manner will become a source of stress for them in both worlds. And the punishment waiting for them in the hereafter is far worse. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has warned this person of Hell. This has been confirmed in a Hadith found in Sunan Ibn Majah, number 253. Chapter 3 Alee Imran, verse 94:

“And whoever invents about Allāh untruth after that - then those are [truly] the wrongdoers.”

Generally speaking, the main verses warn against religious innovations. One must always strictly adhere to the two sources of guidance: the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and avoid all other sources of religious knowledge. The more one acts on other sources of religious knowledge, even if they lead to good deeds, the less they will act on the two sources of guidance, which in turn leads to misguidance. This is why the Holy Prophet Muhammad, peace and blessings be upon him, has warned in a Hadith found in Sunan Abu Dawud, number 4606, that any matter which is not rooted in the two sources of guidance will be rejected by Allah, the Exalted. In addition, the more one acts on other sources of religious knowledge the more they will begin to act on things which contradict the teachings of Islam. This is how the Devil leads people astray, step by step. For example, a person facing difficulties will be advised to perform certain spiritual exercises which contradict and challenge the teachings of Islam. As this person is ignorant and has a habit of acting on other sources of religious knowledge, they will easily fall into this trap and begin to perform spiritual exercises that directly challenge the teachings of Islam. They will even begin to believe things about Allah, the Exalted, and the universe which contradict the teachings of Islam also, such as believing people or supernatural creatures can control their destiny, as their knowledge is taken from other than the two sources of guidance. Some of these misguided practices and beliefs are clear disbelief, such as practicing black magic. Chapter 2 Al Baqarah, verse 102:

“…It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Hārūt and Mārūt. But they [i.e., the two angels] do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]."…”

So a muslim can lose their faith without even realizing it, as they have the habit of acting on other sources of religious knowledge. This is why acting on religious innovations which are not rooted in the two sources of guidance is following in the footsteps of the Devil. Chapter 2 Al Baqarah, verse 208:

“O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.”

Allah, the Exalted, then emphasizes the importance of avoiding religious innovations and instead adhering to the religious knowledge He has granted mankind. Chapter 3 Alee Imran, verse 95:

“Say, "Allāh has told the truth…””

Generally speaking, it is important to remember that as Allah, the Exalted, alone knows all things, He alone can provide the perfect code of conduct to

people which leads to peace of mind in both worlds. He alone can teach people how to correctly use the blessings they have been granted so that they achieve a balanced mental and physical state and correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. All man-made codes of conduct can never lead to this outcome as they lack in knowledge, foresight, experience and due to biases. As a result, these codes of conduct are not rooted in the truth. Therefore, a person must accept and act on Islamic teachings for their own sake, even if it contradicts their desires. They must behave as a wise patient who accepts and acts on the medical advice of their doctor knowing it is best for them, even though they are prescribed bitter medicines and a strict diet plan. The same way this wise patient will achieve good mental and physical health, so will the person who accepts and acts on Islamic teachings. Even though, in most cases, patients do not understand the science behind the medicines they are prescribed and therefore blindly trust their doctor, Allah, the Exalted, invites people to reflect on the teachings of Islam so that they can appreciate its positive effects on their lives. He does not expect people to blindly trust the teachings of Islam and instead He wants them to recognize its truthfulness from its clear proofs. But this requires a person to adopt an unbiased and open mind when approaching the teachings of Islam. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….””

In addition, as Allah, the Exalted, alone controls the spiritual hearts of people, the abode of peace of mind, He alone decides who obtains it and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

And it is clear that Allah, the Exalted, will only give peace of mind to those who use the blessings He has granted them correctly. Chapter 3 Alee Imran, verse 95:

“Say, "Allāh has told the truth. So follow the religion of Abraham, inclining toward truth; and he was not of the polytheists."”

The divine code of conduct provided by Allah, the Exalted, was the way of life the Holy Prophet Ibrahim, peace be upon him, inclined towards and accepted as his way and it prevented him from associating partners with Allah, the Exalted, whether physical partners, such as idols, or abstract partners, such as social trends, fashion and culture. He adhered so strictly to the divine code of conduct that Allah, the Exalted, provided him with peace of mind even when he was inside a great fire. Chapter 21 Al Anbiya, verses 68-69:

“They said, "Burn him and support your gods - if you are to act." We [i.e., Allāh] said, "O fire, be coolness and safety upon Abraham."”

Similarly, the one who adopts the Islamic code of conduct will find that they are granted peace of mind even when they face the fire of difficulties in this world so that they pass through each difficulty with peace and countless blessings.

Chapter 3 Alee Imran, verse 95:

“Say, "Allāh has told the truth. So follow the religion of Abraham, inclining toward truth; and he was not of the polytheists."”

This was also a direct criticism of the idol worshippers of Mecca and the people of the book living in Medina who were extremely proud of the fact they were the descendants of the Holy Prophet Ibrahim, peace be upon him, despite the fact they did not behave like him and instead persisted on the disobedience of Allah, the Exalted. In fact, both groups even claimed to be upholding the legacy of the Holy Prophet Ibrahim, peace be upon him, even though they were both clearly disrespecting it. Their disobedience reached its highest point when they rejected Islam despite recognizing its truthfulness. The idol worshippers of Mecca spent 40 years with the Holy Prophet Muhammad, peace and blessings be upon him, before he announced Prophethood and therefore knew he was no liar. And as they were masters of the Arabic language they knew the Holy Quran were not the words of a created being. The scholars from the people of the book recognized the Holy Quran as they were familiar with its author, Allah, the Exalted, and they recognized the truthfulness of Islam as the Holy Quran

and the Holy Prophet Muhammad, peace and blessings be upon him, had been discussed in their divine scriptures. Chapter 6 Al An’am, verse 20:

“Those to whom We have given the Scripture recognize it [the Holy Quran] as they recognize their [own] sons…”

And chapter 2 Al Baqarah, verse 146:

“Those to whom We gave the Scripture know him [Prophet Muhammad, peace be upon him] as they know their own sons…”

Muslims must avoid following the footsteps of these two groups by claiming pride in being the followers of the Holy Prophet Muhammad, peace and blessings be upon him, while failing to practically follow him and his constant and sincere obedience to Allah, the Exalted. This obedience involves using the blessings one has been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

Allah, the Exalted, then invites the idol worshippers of Arabia and the people of the book living in Medina to uphold the legacy of the Holy

Prophet Ibrahim, peace be upon him, by adopting the House of Allah, the Exalted, he built, as their focal point. Chapter 3 Alee Imran, verse 96:

“Indeed, the first House [of worship] established for mankind was that at Bakkah [i.e., Makkah] - blessed and a guidance for the worlds.”

The House of Allah, the Exalted, the Kaaba, is a guidance for mankind as it represents how they should fulfil the purpose of their creation and life in this world. Chapter 51 Adh Dhariyat, verse 56:

“And I did not create the jinn and mankind except to worship [obey] Me.”

And chapter 67 Al Mulk, verse 2:

“[He] who created death and life to test you [as to] which of you is better in deed…”

Just like the muslims face the House of Allah, the Exalted, in Mecca five times a day for their obligatory prayers, a muslim must constantly face the

obedience of Allah, the Exalted, throughout the day. This will ensure they use the blessings they have been granted correctly as outlined in Islamic teachings. This will ensure they obtain a balanced mental and physical state and correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. This behaviour will therefore lead to peace of mind in both worlds, it ensures they fulfil the purpose of their creation and pass the test of life in this world. The practical role model who established himself in this manner was the ancestor of the Arabs, the Holy Prophet Ibrahim, peace be upon him. Chapter 3 Alee Imran, verse 97:

"In it are clear signs [such as] the standing place of Abraham…"

Establishing oneself on the sincere obedience of Allah, the Exalted, was the legacy of the Holy Prophet Ibrahim, peace be upon him, which was passed down to the Holy Prophet Muhammad, peace and blessings be upon him. Whoever claims to believe in them must also establish themself in the obedience of Allah, the Exalted, by using the blessings they have been granted correctly as outlined in Islamic teachings. The one who fails to do this is only following in the footsteps of the idol worshippers of Arabia and the people of the book, who verbally claimed to follow the Holy Prophet Ibrahim, peace be upon him, yet practically failed to do so. The same way these people will not unite with the Holy Prophet Ibrahim, peace be upon him, in the next world, as they did not practically follow his path, neither will the muslims who fail to practically follow him and his heir, the Holy Prophet Muhammad, peace and blessings be upon him.

Allah, the Exalted, then reminded the non-muslims of Mecca of the security He had provided them because of His house in Mecca. Chapter 3 Alee Imran, verse 97:

"…And whoever enters it [i.e., Mecca] shall be safe…"

At the time, the tribes around Mecca would constantly attack each other and loot the trading caravans that passed near their land but out of respect for the House of Allah, the Exalted, which was the manifestation of the supplication of the Holy Prophet Ibrahim, peace be upon him, they would not harm the non-muslims of Mecca at all. Chapter 106 Quraysh, verses 1-4:

"For the accustomed security of the Quraysh. Their accustomed security [in] the caravan of winter and summer. Let them worship the Lord of this House. Who has fed them, [saving them] from hunger and made them safe, [saving them] from fear."

This point alone was enough of a reason for the non-muslims of Mecca to accept Islam especially when they clearly recognized its truthfulness. They spent 40 years with the Holy Prophet Muhammad, peace and blessings be upon him, prior to his announcement of Prophethood and therefore knew he was no liar and as they were masters of the Arabic language, they knew the Holy Quran were not the words of a created being. Despite all this, the

leaders of the non-muslims of Mecca rejected Islam as they knew it would encourage them to use the blessings they had been granted in ways pleasing to Allah, the Exalted, instead of in ways pleasing to themselves. This is something they could not accept.

As the House of Allah, the Exalted, in Mecca, the Kaaba, was under the control of the non-muslims, Allah, the Exalted, repeatedly indicated to the Holy Prophet Muhammad, peace and blessings be upon him, and his Companions, may Allah be pleased with them, that part of their mission was to liberate His house so that it becomes a sign of fulfilling the purpose of life in this world for all of mankind till the end of time. Chapter 3 Alee Imran, verse 97:

"…And [due] to Allāh from the people is a pilgrimage to the House - for whoever is able to find thereto a way…"

Generally speaking, this indicates the importance of understanding that religious success requires sacrifice and effort. Just like a person cannot achieve worldly success without sacrifice and effort, such as becoming a doctor, neither can a person achieve religious success which leads to peace of mind in both worlds, without sacrifice and effort. Therefore, the one who adopts laziness whereby they fail to sincerely obey Allah, the Exalted, in every situation, which involves using the blessings they have been granted correctly as outlined in Islamic teachings, will find that they do not achieve peace of mind in both worlds, even if they verbally claim to believing in Islam.

Chapter 3 Alee Imran, verse 97:

"…And [due] to Allāh from the people is a pilgrimage to the House - for whoever is able to find thereto a way…"

The real purpose of the Holy Pilgrimage is to prepare muslims for their final journey to the hereafter. The same way a muslim leaves behind their home, business, wealth, family, friends and social status in order to perform the Holy Pilgrimage, they will permanently leave these things behind at the time of their death, when they take their final journey to the hereafter. When a muslim remembers this during their Holy Pilgrimage, they will fulfil all the aspects of this duty correctly. In addition, they will return home a changed person, as they will prioritize preparing for their final journey to the hereafter and their accountability on Judgement Day over all other things. They will achieve this by using the blessings they have been granted correctly as outlined in Islamic teachings. This will ensure they obtain a balanced mental and physical state and correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. This behaviour will therefore lead to peace of mind in both worlds.

Muslims should therefore avoid treating the Holy Pilgrimage as a holiday as this attitude will prevent them from fulfilling it correctly and from fulfilling its purpose. It must remind muslims of their final journey to the hereafter, a

journey which has no return and no second chances. Only this will inspire one to fulfil the Holy Pilgrimage correctly and prepare adequately for the hereafter. The one who behaves in this manner will be led to Paradise by their Holy Pilgrimage. This has been indicated in a Hadith found in Sahih Bukhari, number 1773. Chapter 3 Alee Imran, verse 97:

“…And [due] to Allāh from the people is a pilgrimage to the House - for whoever is able to find thereto a way…”

In addition, this verse indicates the easy-going nature of Islam as Allah, the Exalted, only sets duties according to the ability of people. Chapter 2 Al Baqarah, verse 286:

“Allāh does not charge a soul except [with that within] its capacity…”

Generally speaking, one must avoid a lazy attitude whereby they claim that they are trying their best to fulfil their obligatory duties, even though they are not. If one tries their best, they will undoubtedly fulfill all the duties given to them as fulfilling every duty is within their ability. One might be able to fool themself and others but they will not be able to fool Allah, the Exalted, and He will therefore not accept any poor excuses if one fails to fulfil their duties.

Allah, the Exalted, then warns of failing to support one's verbal declaration of faith with actions, as this can lead to disbelief. Chapter 3 Alee Imran, verse 97:

"…But whoever disbelieves [i.e., refuses] - then indeed, Allāh is free from need of the worlds."

Avoiding supporting one's verbal declaration with physical acts of obedience can lead to disbelief as faith is like a plant which must be nourished with acts of obedience in order to survive. The same way a plant which fails to obtain nourishment, such as sunlight, will die, so may well the faith of a person die who fails to nourish it with acts of obedience. This is the greatest loss. One must therefore, for their own sake, support their verbal declaration of belief with actions as Allah, the Exalted, nor Islam needs their faith or actions. Chapter 3 Alee Imran, verse 97:

"…*indeed, Allāh is free from need of the worlds."*

Remembering this fact prevents one from adopting pride whereby they believe they are doing Allah, the Exalted, a favor by accepting Islam and obeying Him. This is a highly ignorant attitude as the infinite status of Allah, the Exalted, does not change according to the behaviour of people. It is the

status of people that changes according to whether they sincerely obey Allah, the Exalted, or not.

Chapter 3 – Alee Imran, Verses 98-101

قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ لِمَ تَكْفُرُونَ بِـَٔايَٰتِ ٱللَّهِ وَٱللَّهُ شَهِيدٌ عَلَىٰ مَا تَعْمَلُونَ ﴿٩٨﴾
قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ لِمَ تَصُدُّونَ عَن سَبِيلِ ٱللَّهِ مَنْ ءَامَنَ تَبْغُونَهَا عِوَجًا وَأَنتُمْ شُهَدَآءُ وَمَا
ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ﴿٩٩﴾

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِن تُطِيعُوا۟ فَرِيقًا مِّنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ يَرُدُّوكُم بَعْدَ إِيمَٰنِكُمْ كَٰفِرِينَ ﴿١٠٠﴾

وَكَيْفَ تَكْفُرُونَ وَأَنتُمْ تُتْلَىٰ عَلَيْكُمْ ءَايَٰتُ ٱللَّهِ وَفِيكُمْ رَسُولُهُۥ ۗ وَمَن يَعْتَصِم بِٱللَّهِ فَقَدْ
هُدِىَ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿١٠١﴾

“Say, "O People of the Scripture, why do you disbelieve in the signs of Allah while Allah is Witness over what you do?"

Say, "O People of the Scripture, why do you avert from the way of Allah those who believe, seeking to make it [seem] deviant, while you are witnesses [to the truth]? And Allah is not unaware of what you do."

O you who have believed, if you obey a party of those who were given the Scripture, they would turn you back, after your belief, [to being] unbelievers.

And how could you disbelieve while to you are being recited the verses of Allah and among you is His Messenger? And whoever holds firmly to Allah has [indeed] been guided to a straight path.”

Allah, the Exalted, criticized some scholars from the people of the book for rejecting Islam and misguiding their ignorant followers, even though they recognized the truthfulness of Islam. Chapter 3 Alee Imran, verse 98:

“Say, "O People of the Scripture, why do you disbelieve in the signs of Allah while Allah is Witness over what you do?"”

And chapter 6 Al An’am, verse 20:

“Those to whom We have given the Scripture recognize it [the Holy Quran] as they recognize their [own] sons…”

And chapter 2 Al Baqarah, verse 146:

“Those to whom We gave the Scripture know him [Prophet Muhammad, peace be upon him] as they know their own sons…”

They recognised the Holy Quran as they were familiar with its Author, Allah, the Exalted, and they recognised both the Holy Quran and the Holy

Prophet Muhammad, peace and blessings be upon him, as they were discussed in their divine scriptures. In addition, both the people of the book and the non-muslims of Mecca knew the Holy Prophet Muhammad, peace and blessings be upon him, had not studied the previous divine scriptures and therefore it was impossible for him to fabricate the Holy Quran. Chapter 29 Al Ankabut, verse 48:

“And you did not recite before it any scripture, nor did you inscribe one with your right hand. Then [i.e., otherwise] the falsifiers would have had [cause for] doubt.”

As they wanted to continue misusing the blessings they had been granted for the sake of worldly gain, such as wealth and leadership, they intentionally edited, misinterpreted and concealed knowledge from their divine scriptures. Chapter 3 Alee Imran, verse 98:

“Say, "O People of the Scripture, why do you disbelieve in the signs of Allah while Allah is Witness over what you do?"”

The people of the book adopted wishful thinking which encouraged them to remain on misguidance even though they recognized the truthfulness of Islam. They believed that as they were the favorites of Allah, the Exalted, He would not punish them, even if they disobeyed Him by rejecting Islam. Chapter 5 Al Ma’idah, verse 18:

“But the Jews and the Christians say, "We are the children of Allāh and His beloved." Say, "Then why does He punish you for your sins?" Rather, you are human beings from among those He has created. He forgives whom He wills, and He punishes whom He wills...”

By adopting such a foolish belief, they attributed injustice and unfairness to Allah, the Exalted, as they claimed He would treat an evil doer amongst them just like the doer of good. Chapter 45 Al Jathiyah, verse 21:

“Or do those who commit evils think We will make them like those who have believed and done righteous deeds - [make them] equal in their life and their death? Evil is that which they judge.”

In addition, this false belief attributed racism to Allah, the Exalted, as they claimed they were favored over the rest of mankind because of their lineage, as they were the descendants of the Holy Prophet Yaqoob, peace be upon him.

Furthermore, they also believed that even if they were punished for their disobedience, it would only be for a limited time as they considered

themselves believers, even though they had become disbelievers by rejecting Islam. Chapter 2 Al Baqarah, verse 80:

“And they say, "Never will the Fire touch us, except for [a few] numbered days." Say, "Have you taken a covenant with Allāh? For Allāh will never break His covenant. Or do you say about Allāh that which you do not know?"”

And chapter 4 An Nisa, verses 150-151:

“Indeed, those who disbelieve in Allāh and His messengers and wish to discriminate between Allāh and His messengers and say, "We believe in some and disbelieve in others," and wish to adopt a way in between. Those are the disbelievers, truly. And We have prepared for the disbelievers a humiliating punishment.”

It was this wishful thinking which encouraged them to remain on their disobedience and reject Islam even though they recognized its truthfulness. Muslims must avoid following in their footsteps by adopting wishful thinking. They must avoid adopting the false belief that they are the favorites of Allah, the Exalted, as they are from the nation of the Holy Prophet Muhammad, peace and blessings be upon him. This false belief only encourages one to disobey Allah, the Exalted, and attributes false things to Him such as unfairness, injustice and racism. In addition, they must remain

firm on the obedience of Allah, the Exalted, and not assume they will leave this world with their faith, as persisting on the disobedience of Allah, the Exalted, by misusing the blessings they have been granted, can lead to disbelief. This is because faith is like a plant which must be nourished with acts of obedience. The same way a plant which fails to obtain nourishment, such as sunlight, will die, so may well the faith of a person die who fails to nourish it with acts of obedience. This is the greatest loss.

In addition, prior to the coming of Islam to Medina, the people of the book were in a strong position as they would financially benefit from the idol worshippers living in Medina. But when Islam entered Medina, these idol worshippers accepted Islam and as a result, the people of the book no longer benefited as much from them. For example, in the first year after the Holy Prophet Muhammad, peace and blessings be upon him, migrated to Medina, he established a marketplace near his Mosque as the only other marketplace was controlled by the people of the book, who took part in unlawful and unjust financial practices, such as financial usury, even though it was forbidden to them to do so. This has been discussed in Imam Muhammad As Sallaabee's, The Noble Life of the Prophet (PBUH), Volume 1, Pages 923-925.

As a result of losing out financially from the coming of Islam, the people of the book strived hard to misguide the Companions, may Allah be pleased with them, thereby encouraging them to abandon Islam. Chapter 3 Alee Imran, verse 99:

“Say, "O People of the Scripture, why do you avert from the way of Allāh those who believe, seeking to make it [seem] deviant, while you are witnesses [to the truth]? And Allāh is not unaware of what you do."”

The fear of Islam causing people to lose out on obtaining wealth is one of the major reasons why companies, such as those within the entertainment industry and social media, strive hard to misguide muslims. Muslims must therefore be vigilant and focus their efforts on sincerely obeying Allah, the Exalted, by using the blessings they have been granted correctly as outlined in Islamic teachings in order to avoid becoming misguided by the efforts of other people. An aspect of this obedience is to avoid indulging in unnecessary things, even if they are considered lawful, such as entertainment and social media.

In addition, as the people of the book were the recipients of divine revelation and therefore possessed divine knowledge, they had a special place within the wider society, even amongst the idol worshippers. But this special status was directly challenged by the coming of Islam. The people of the book were further jealous of the fact that the Holy Prophet Muhammad, peace and blessings be upon him, was a descendant of the Holy Prophet Ismaeel, peace be upon him, instead of being a descendant of his brother, the Holy Prophet Ishaaq, peace be upon him, as they were. As their whole religion had been adapted around the importance of lineage, which according to them gave them their superiority over the rest of mankind, they could not accept and follow a Holy Prophet, peace and blessings be upon him, who was from a different lineage. This would only destroy their superiority complex they had fabricated. This envy was another reason why the scholars from the people of the book strived hard to misguide the Companions, may Allah be pleased with them.

Generally speaking, envy is a destructive characteristic which must be avoided. It is major sin as it directly challenges the choice of Allah, the Exalted, of granting a specific blessing to the envied person. A jealous person must avoid allowing their envy to control their speech and actions and instead strive to fulfil the rights of the person they envy, according to the teachings of Islam. They must accept that Allah, the Exalted, grants everybody what is best for them, even if this is not obvious to them. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

Therefore, they must concentrate on using the blessings they have been granted correctly, as outlined in Islamic teachings as this alone will lead them to peace of mind in both worlds. This attitude will ensure they obtain a balanced mental and physical state and correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. Therefore, this leads to peace of mind in both worlds. Whereas, allowing envy to control their speech and actions will cause them to misuse the blessings they have been granted and as a result they will not obtain peace of mind.

The muslim who is envied must remain patient against the verbal and physical actions of their envier and only defend themselves within the

bounds of Islam. Patience involves avoiding complaining through one's speech and actions and maintaining one's sincere obedience to Allah, the Exalted, which involves using the blessings they have been granted in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This is how one seeks refuge with Allah, the Exalted, from their envier. Chapter 113 Al Falaq, verses 1 and 5:

"Say, "I seek refuge in the Lord of daybreak…And from the evil of an envier when he envies.""

Allah, the Exalted, will then protect them from the negative effects of their envier, even if this is not obvious to them, as Allah, the Exalted, acts according to His infinite knowledge and wisdom and not according to the very limited thinking of people.

Chapter 3 Alee Imran, verse 99:

"Say, "O People of the Scripture, why do you avert from the way of Allāh those who believe, seeking to make it [seem] deviant, while you are witnesses [to the truth]?...""

Muslims must avoid the tactics adopted by those who intend to misguide them. An aspect of their plan involves making Islam appear deviant thereby encouraging muslims not to act on Islamic teachings. A muslim can only overcome this attack through gaining Islamic knowledge. One must learn and act on the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, so that they can appreciate the clear proofs found within Islamic teachings which indicate the truthfulness and upright nature of Islam. All the rulings within Islam, which can be manipulated to appear deviant by the misguided, are explained in detail and the one who approaches Islamic teachings with an open mind will undoubtedly accept these rulings knowing it is best for them and the wider society. On the other hand, the muslim who remains ignorant of Islamic teachings will easily be manipulated by others into believing Islam is a deviant and barbaric religion.

Allah, the Exalted, warns all people, whether those who strive to misguide muslims or the muslims who ignorantly accept the false criticisms hurled at Islam, that He will hold them accountable in both worlds. Chapter 3 Alee Imran, verse 99:

"…And Allāh is not unaware of what you do."

Chapter 3 Alee Imran, verse 100:

“O you who have believed, if you obey a party of those who were given the Scripture, they would turn you back, after your belief, [to being] unbelievers.”

When Allah, the Exalted, calls upon the believers within the Holy Quran, His call is often connected to actualizing their verbal claim of faith. This is because a verbal claim of faith without actions has very little value in Islam. Actions are the proof and evidence one is required to obtain so that they obtain reward and mercy in both worlds. Just like a fruit bearing tree is only useful when it produces fruit, similarly, faith is only useful when it produces good actions. In this call to action, Allah, the Exalted, warns the muslims that if they ignorantly obey others who aim to misguide them, they may well revert to becoming disbelievers after having faith.

The first thing to note is that this verse makes it clear that not all the people of the book behaved in this manner. Many of them did sincerely obey Allah, the Exalted, which involves using the blessings one has been granted in ways pleasing to Him as outlined in divine teachings. This indicates the importance of not judging an entire group based on the actions of some members of that group, as this often leads to discrimination, such as racism.

In addition, a muslim can revert to disbelief if they follow those who aim to misguide them by abandoning the teachings of Islam, even if they verbally claim to being muslims. This is because faith is like a plant which must be nourished with acts of obedience in order to survive. The same way a plant which fails to obtain nourishment, such as sunlight, will die, so may well the

faith of a person die who fails to nourish it with acts of obedience. This is the greatest loss. This is how a muslim can lose their faith and is often a direct consequence of following those who intend to misguide them for worldly reasons, such as obtaining wealth and social influence. As discussed earlier, this outcome can only be avoided through gaining Islamic knowledge. This leads to certainty of faith. Strong faith is vital to obtain as it ensures one remains firm on the obedience of Allah, the Exalted, through every situation, whether times of ease or difficulty. Strong faith is obtained when one learns and acts on the clear proofs and evidences found within the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, which explain how sincerely obeying Allah, the Exalted, leads to peace of mind in both worlds. On the other hand, the one who remains ignorant of Islamic teachings will obtain weak faith. This person will easily disobey Allah, the Exalted, whenever their desires are contradicted as they fail to observe how leaving their desires and instead obeying Allah, the Exalted, leads to peace of mind in both worlds. Therefore, one must obtain certainty of faith through learning and acting on Islamic knowledge so that they remain firm on the obedience of Allah, the Exalted, at all times. This involves using the blessings one has been granted correctly, as outlined in Islamic teachings. This will ensure they obtain peace of mind in both worlds, through obtaining a balanced mental and physical state and by correctly placing everyone and everything within their life. Being protected from misguidance through certainty of faith has been indicated in the next verse. Chapter 3 Alee Imran, verse 101:

“And how could you disbelieve while to you are being recited the verses of Allāh and among you is His Messenger? And whoever holds firmly to Allāh has [indeed] been guided to a straight path.”

The teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, are amongst muslims today and will remain with them till the end of time. As long as they strive to learn and act on them they will hold firmly onto Allah, the Exalted, and this will lead to certainty of faith. As discussed earlier, strong faith will protect them from misguidance and lead them to peace of mind in both worlds.

Chapter 3 Alee Imran, verse 100:

"O you who have believed, if you obey a party of those who were given the Scripture, they would turn you back, after your belief, [to being] unbelievers."

This verse was revealed over a specific event. Shas Bin Qais, a jealous elderly non-Muslim living in Medina, once passed a gathering of the Companions from Medina, may Allah be pleased with them. The Companions from Medina, may Allah be pleased with them, were originally from two main tribes, the Aws and Khazraj. These two tribes had been warring with each other for generations and only became united when they accepted Islam. When Shas observed the great love and affection the Companions from Medina, may Allah be pleased with them, had for each other, even though a few years earlier they were sworn enemies, his hatred for Islam intensified. He encouraged a young poet to speak some words about an old battle that occurred between the two tribes of Aws and Khazraj, where many of their prominent leaders were killed. This poetry incited the ancient old negative feelings that had been buried away by Islam thereby causing some of the Companions, may Allah be pleased with

them, to argue with one another. Before any fighting took place, the Holy Prophet Muhammad, peace and blessings be upon him, was informed of what occurred and he made his way to them and reminded them of the new era they had moved into. A new era away from ignorant practices and senseless violence in the name of tribal loyalty. These negative feelings were quickly extinguished by these prophetic words until the Companions, may Allah be pleased with them, corrected their attitude and behaviour towards each other and returned to their brotherly love for one another. This has been discussed in Imam Safi Ur Rahman's, The Sealed Nectar, Pages 236-237.

In this regard, Allah, the Exalted, revealed chapter 3 Alee Imran, verse 100:

"O you who have believed, if you obey a party of those who were given the Scripture, they would turn you back, after your belief, [to being] unbelievers."

This has been discussed in Imam Wahidi's, Asbab Al Nuzul, 3:100, Page 38.

Generally speaking, a Muslim must avoid speaking negatively about others as this creates negative feelings in the hearts of people. This often occurs within families whereby a person speaks negatively about their relatives, especially in front of their children. This creates negative feelings within the

hearts of people, which in turn leads to broken relationships and failing to fulfil the rights of others. As people are not Angels, their spiritual hearts are influenced by the things they hear about others, whether they realize this or not and whether they desire this outcome or not. Therefore, it is a duty on muslims to only speak good about others so that positive feelings are created within the hearts of people. Only in rare cases where one needs to warn others can negative things about people be mentioned. Even in cases where one desires to teach someone a lesson through a real life example, they should avoid mentioning names, just like the Holy Prophet Muhammad, peace and blessings be upon him, used to do. The one who hears negative things about others must warn the speaker to refrain from backbiting and educate them on the consequences of their actions. They must avoid focusing on the negative things they hear about others and instead remember that what they heard about them does not define their entire character. They must continue to show good character towards the person they heard negative things about and fulfill their rights according to the teachings of Islam. Simply put, one should treat people in a way they desire to be treated by others. Behaving in this manner will minimize the negative effects on one's spiritual heart caused by those who speak negatively about others.

Chapter 3 – Alee Imran, Verses 102-109

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسۡلِمُونَ ١٠٢

وَٱعۡتَصِمُواْ بِحَبۡلِ ٱللَّهِ جَمِيعٗا وَلَا تَفَرَّقُواْۚ وَٱذۡكُرُواْ نِعۡمَتَ ٱللَّهِ عَلَيۡكُمۡ إِذۡ كُنتُمۡ أَعۡدَآءٗ فَأَلَّفَ
بَيۡنَ قُلُوبِكُمۡ فَأَصۡبَحۡتُم بِنِعۡمَتِهِۦٓ إِخۡوَٰنٗا وَكُنتُمۡ عَلَىٰ شَفَا حُفۡرَةٖ مِّنَ ٱلنَّارِ فَأَنقَذَكُم مِّنۡهَاۗ كَذَٰلِكَ
يُبَيِّنُ ٱللَّهُ لَكُمۡ ءَايَٰتِهِۦ لَعَلَّكُمۡ تَهۡتَدُونَ ١٠٣

وَلۡتَكُن مِّنكُمۡ أُمَّةٞ يَدۡعُونَ إِلَى ٱلۡخَيۡرِ وَيَأۡمُرُونَ بِٱلۡمَعۡرُوفِ وَيَنۡهَوۡنَ عَنِ ٱلۡمُنكَرِۚ وَأُوْلَٰٓئِكَ هُمُ
ٱلۡمُفۡلِحُونَ ١٠٤

وَلَا تَكُونُواْ كَٱلَّذِينَ تَفَرَّقُواْ وَٱخۡتَلَفُواْ مِنۢ بَعۡدِ مَا جَآءَهُمُ ٱلۡبَيِّنَٰتُۚ وَأُوْلَٰٓئِكَ لَهُمۡ عَذَابٌ عَظِيمٞ
١٠٥

يَوۡمَ تَبۡيَضُّ وُجُوهٞ وَتَسۡوَدُّ وُجُوهٞۚ فَأَمَّا ٱلَّذِينَ ٱسۡوَدَّتۡ وُجُوهُهُمۡ أَكَفَرۡتُم بَعۡدَ إِيمَٰنِكُمۡ فَذُوقُواْ
ٱلۡعَذَابَ بِمَا كُنتُمۡ تَكۡفُرُونَ ١٠٦

وَأَمَّا ٱلَّذِينَ ٱبۡيَضَّتۡ وُجُوهُهُمۡ فَفِي رَحۡمَةِ ٱللَّهِۖ هُمۡ فِيهَا خَٰلِدُونَ ١٠٧

تِلۡكَ ءَايَٰتُ ٱللَّهِ نَتۡلُوهَا عَلَيۡكَ بِٱلۡحَقِّۗ وَمَا ٱللَّهُ يُرِيدُ ظُلۡمٗا لِّلۡعَٰلَمِينَ ١٠٨

وَلِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلْأَرْضِ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ١٠٩

“O you who have believed, fear Allah as He should be feared and do not die except as Muslims [in submission to Him].

And hold firmly to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allah make clear to you His verses that you may be guided.

And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful.

And do not be like the ones who became divided and differed after the clear proofs had come to them. And those will have a great punishment.

On the Day [some] faces will turn white and [some] faces will turn black. As for those whose faces turn black, [to them it will be said], "Did you disbelieve after your belief? Then taste the punishment for what you used to reject."

But as for those whose faces turn white, [they will be] within the mercy of Allah. They will abide therein eternally.

These are the verses of Allah. We recite them to you with purpose; and Allah wants no injustice to the worlds.

To Allah belongs whatever is in the heavens and whatever is on the earth. And to Allah will [all] matters be returned.”

When Allah, the Exalted, calls upon the believers within the Holy Quran, His call is often connected to actualizing their verbal claim of faith. This is because a verbal claim of faith without actions has very little value in Islam. Actions are the proof and evidence one is required to obtain so that they obtain reward and mercy in both worlds. Just like a fruit bearing tree is only useful when it produces fruit, similarly, faith is only useful when it produces good actions. In this case, Allah, the Exalted, encourages muslims to actualise their faith by adopting piety. Chapter 3 Alee Imran, verse 102:

"O you who have believed, fear Allāh as He should be feared…"

Piety involves using the blessings one has been granted correctly as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, so that they achieve peace of mind in both worlds. Piety therefore ensures one obtains a balanced mental and physical state and correctly places everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. The one who behaves in this manner will adopt piety according to their ability, as this is the meaning of fearing Allah, the Exalted, the way He deserves to be feared. Anything above this is beyond the ability of people, which would never be expected from them. Chapter 64 At Taghabun, verse 16:

"So fear Allāh as much as you are able…"

Therefore, this verse encourages muslims to strive hard in order to obey Allah, the Exalted, and avoid adopting a lazy attitude whereby they only fulfil the obligatory duties while remaining heedless of using all the blessings they have been granted correctly. Behaving in this manner is one of the main reasons why muslims who fulfil the basic and minimal obligatory duties fail to obtain peace of mind, as they continue to misuse the blessings they have been granted. This prevents them from obtaining a balanced mental and physical state and causes them to misplace everything and everyone within their life. Chapter 3 Alee Imran, verse 102:

"O you who have believed, fear Allāh as He should be feared…"

Some scholars believe this verse was abrogated as some of the Companions, may Allah be pleased with them, rightfully believed that no one was strong enough to fear Allah, the Exalted, the way He deserved to be feared. Thereafter chapter 64 At Taghabun, verse 16, was revealed:

"So fear Allāh as much as you are able…"

But the two verses can be reconciled without abrogation. The second verse only clarified the main verse under discussion, it did not abrogate it. Meaning, both verses mean the same thing, fear Allah, the Exalted, according to one's full potential. This has been discussed in Tafsir Al Qurtubi, Volume 4, Page 33. This is further supported by the fact that Allah,

the Exalted, does not give a duty to a person they cannot fulfil, and fearing Him the way He deserves to be feared cannot be done by anyone. Chapter 2 Al Baqarah, verse 286:

“Allāh does not charge a soul except [with that within] its capacity…”

In addition, an aspect of piety is to avoid some lawful things out of fear it will take one to the unlawful. Chapter 2 Al Baqarah, verse 187:

“…These are the limits [set by] Allah, so do not approach them…”

Allah, the Exalted, never said not to cross His limits, instead He made it clear people must not even approach His limits. This advice has been echoed throughout the Holy Quran. For example, Allah, the Exalted, commanded the Holy Prophet Adam, peace be upon him, not to eat from the tree in Paradise but advised him not to even approach the tree, even though approaching it was lawful. Chapter 7 Al A’raf, verse 19:

“And "O Adam, dwell, you and your wife, in Paradise and eat from wherever you will but do not approach this tree, lest you be among the wrongdoers."”

There are countless examples which indicate that just because something is lawful it does not mean someone should do it, as approaching the limits of Allah, the Exalted, is not unlawful, only crossing them is unlawful. Certain lawful things, such as vain things, must be avoided as it often leads to the unlawful. For example, vain speech, which is not considered a sin, often leads to sins such as backbiting and lying. Vain spending of wealth often leads to wasteful spending, which is a sin. Chapter 17 Al Isra, verse 27:

"Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful."

The vast majority of people who have become misguided, became so through a step by step process. For example, they approached unlawful things without taking part in them and eventually, over time, were encouraged and tempted to take part in those unlawful things. For example, someone who accompanies people who drink alcohol, is more likely to eventually drink it then the person who does not accompany people who drink alcohol. This attitude of avoiding some lawful things, especially, vain things, is something the Holy Prophet Muhammad, peace and blessings be upon him, has advised in a Hadith found in Jami At Tirmidhi, number 2451. In fact, he advised that a person cannot become pious, meaning, they cannot become steadfast on using the blessings they have been granted correctly as outlined in Islamic teachings, until they abandon some lawful things out of fear it will lead them to the unlawful. Therefore, one must pay extra attention to not only avoiding unlawful things but to avoid some lawful things, especially, vain things, out of fear it will

eventually take them to the unlawful. This will ensure they remain firm on the sincere obedience of Allah, the Exalted, which involves using the blessings one has been granted correctly, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, which is the essence of righteousness and leads to peace of mind in both worlds. Chapter 2 Al Baqarah, verse 187:

“…Thus does Allah make clear His verses [i.e., ordinances] to the people that they may become righteous.”

And chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Whereas, the one who fails to understand the importance of not approaching the limits of Allah, the Exalted, will overindulge in lawful things, especially vain things, which will only increase the chances of them committing unlawful things and cause them to misuse the blessings they have been granted, which in turn leads to stress, difficulties and trouble in both worlds, even if they experience moments of entertainment, as they cannot escape the control and power of Allah, the Exalted. This is quite

evident if one observes the life of those who behave in this manner, such as the rich. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

Chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

As indicated by the main verses under discussion, the one who adopts piety correctly will ensure they die as a muslim. Chapter 3 Alee Imran, verse 102:

“…fear Allāh as He should be feared and do not die except as Muslims [in submission to Him].”

This verse makes it clear that being muslim today does not guarantee one will die a muslim tomorrow. This is because faith is like a plant which must be nourished with acts of obedience. Just like a plant will die if it fails to obtain nourishment, such as water, so may well the faith of a muslim die if they fail to nourish it with acts of obedience. Therefore, one must strive to adopt piety to ensure that they live and die as a muslim. This is further supported by a Hadith found in Sahih Muslim, number 7232. The Holy Prophet Muhammad, peace and blessings be upon him, advised that a person will be resurrected in the same state they died in. So if they died as a pious muslim, then they will be raised as a pious muslim. And the state of one's death is determined by the way they lived. If one lives as pious muslim, who actualizes their faith by using the blessings they have been granted correctly as outlined in Islamic teachings, then they will die as a pious muslim and in turn be raised as a pious muslim on Judgement Day. But the one who fails to actualize their faith and only verbally claims belief in Islam, may well die as a non-muslim and therefore be raised as a non-muslim on Judgement Day. It does not take a scholar to determine what will happen to this person on Judgement Day. This outcome has been warned in the main verses under discussion. Chapter 3 Alee Imran, verse 106:

"On the Day [some] faces will turn white and [some] faces will turn black. As for those whose faces turn black, [to them it will be said], "Did you disbelieve after your belief? Then taste the punishment for what you used to reject.""

Allah, the Exalted, then explains that in order for one to live and die as a pious muslim they must strictly adhere to the teachings of the two sources of guidance: the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 3 Alee Imran, verse 103:

“And hold firmly to the rope of Allah…”

One must therefore avoid all other types of religious knowledge, even if it leads to good deeds, as they are not part of the rope of Allah, the Exalted. The more one acts on other sources of religious knowledge, even if they lead to good deeds, the less they will act on the two sources of guidance, which in turn leads to misguidance. This is why the Holy Prophet Muhammad, peace and blessings be upon him, has warned in a Hadith found in Sunan Abu Dawud, number 4606, that any matter which is not rooted in the two sources of guidance will be rejected by Allah, the Exalted. In addition, the more one acts on other sources of religious knowledge the more they will begin to act on things which contradict the teachings of Islam. This is how the Devil leads people astray, step by step. For example, a person facing difficulties will be advised to perform certain spiritual exercises which contradict and challenge the teachings of Islam. As this person is ignorant and has a habit of acting on other sources of religious knowledge, they will easily fall into this trap and begin to perform spiritual exercises that directly challenge the teachings of Islam. They will even begin to believe things about Allah, the Exalted, and the universe which contradict the teachings of Islam also, such as believing people or supernatural creatures can control their destiny, as their knowledge is taken from other than the two sources of guidance. Some of these

misguided practices and beliefs are clear disbelief, such as practicing black magic. Chapter 2 Al Baqarah, verse 102:

“…It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Hārūt and Mārūt. But they [i.e., the two angels] do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]."…”

So a muslim can lose their faith without even realizing it, as they have the habit of acting on other sources of religious knowledge. This is why acting on religious innovations which are not rooted in the two sources of guidance is following in the footsteps of the Devil. Chapter 2 Al Baqarah, verse 208:

“O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.”

In addition, acting on other sources of religious knowledge is a major cause of disunity amongst the muslims as it prevents muslims from uniting under the banner of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 3 Alee Imran, verse 103:

“And hold firmly to the rope of Allāh all together and do not become divided…”

By acting on other sources of religious knowledge, muslims have fallen into different sects where each sect has its own set of beliefs, customs and behaviour. This only causes the different sects to argue amongst one another believing they are the rightly guided one while all the other sects are misguided. Chapter 30 Ar Rum, verse 32:

“[Or] of those who have divided their religion and become sects, every faction rejoicing in what it has.”

This attitude therefore prevents muslims from behaving like one family and fulfilling the rights of each other. Whereas, when muslims adhere to a single code of conduct, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, it will ensure they remain united.

As discussed earlier, the more one persists on acting on other sources of religious knowledge the more misguided they will become. This has been warned against in the main verses under discussion. Chapter 3 Alee Imran, verse 103:

“And hold firmly to the rope of Allāh all together and do not become divided. And remember the favor of Allāh upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allāh make clear to you His verses that you may be guided.”

Allah, the Exalted, has made it clear that unity, right guidance, peace of mind and success in both worlds only lie in learning and acting on the two sources of guidance: the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This will ensure one uses the blessings they have been granted correctly. This leads to a balanced mental and physical state and causes one to correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. This behaviour therefore leads to peace of mind in both worlds. Therefore, a person must accept and act on Islamic teachings for their own sake, even if it contradicts their desires. They must behave as a wise patient who accepts and acts on the medical advice of their doctor knowing it is best for them, even though they are prescribed bitter medicines and a strict diet plan. The same way this wise patient will achieve good mental and physical health, so will the person who accepts and acts on Islamic teachings. This is because the only One who has the knowledge required to ensure a person achieves a balanced mental and physical state and correctly places everything and everyone within their life is Allah, the Exalted. The knowledge of the mental and physical states of humans possessed by society will never be enough to achieve this outcome, despite all the research that has been undertaken, as they cannot solve every issue a person can face within their life, their advice cannot cause one to avoid all types of mental and physical stress nor can their advice cause one to correctly place everything and everyone with in their

life, due to limited knowledge, experience, foresight and due to biases. Allah, the Exalted, alone has this knowledge and He has granted it to mankind in the form of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This truth is obvious when one observes those who use the blessings they have been granted according to Islamic teachings and those who do not. Even though, in most cases, patients do not understand the science behind the medicines they are prescribed and therefore blindly trust their doctor, Allah, the Exalted, invites people to reflect on the teachings of Islam so that they can appreciate its positive effects on their lives. He does not expect people to blindly trust the teachings of Islam and instead He wants them to recognize its truthfulness from its clear proofs. But this requires a person to adopt an unbiased and open mind when approaching the teachings of Islam. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….""”

In addition, as Allah, the Exalted, alone controls the spiritual hearts of people, the abode of peace of mind, He alone decides who obtains it and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

And it is clear that Allah, the Exalted, will only give peace of mind to those who use the blessings He has granted them correctly.

Chapter 3 Alee Imran, verse 103:

“And hold firmly to the rope of Allāh all together and do not become divided. And remember the favor of Allāh upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allāh make clear to you His verses that you may be guided.”

This verse also indicates the importance of prioritizing the bond of faith over all other bonds, such as ties of blood. Even though a muslim must fulfil the rights of their relationships with others, such as their relatives, none the less, the bond of faith must take priority over all other bonds. When muslims behave in this manner, it will ensure they support each other in good things and warn each other against bad things. Chapter 5 Al Ma’idah, verse 2:

“…And cooperate in righteousness and piety, but do not cooperate in sin and aggression…”

On the other hand, when one prioritizes worldly relationships over the bond of faith, they will inevitably support others, such as their relatives, out of blindly loyalty in things which are bad. This leads to the spread of corruption and disunity amongst muslims.

In addition, as indicated by verse 103, when one muslims hold onto the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, it will eliminate another major source of disunity: the worldly barriers which separate people, such as castes, tribalism and brotherhoods. When a society is drowned in these worldly barriers it will always lead to disunity amongst people. Whereas, acting on Islamic teachings creates unity and equality, as a person is only superior to another based on how much they sincerely obey Allah, the Exalted. This involves using the blessings they have been granted correctly as outlined in Islamic teachings. Chapter 49 Al Hujurat, verse 13:

"…Indeed, the most noble of you in the sight of Allah is the most righteous of you…"

Therefore, all other standards of judging the status of people have no value, such as gender, ethnicity and social class, and must be ignored by muslims otherwise it gives rise to racism and disunity amongst the muslim nation. It is important to note that as one's intention is hidden from other people, they cannot judge others to be better than other people based on outward actions and must therefore refrain from making claims about the status of other people or themselves, as Allah, the Exalted, alone knows

the intention, speech and actions of all people. Chapter 53 An Najm, verse 32:

“…So do not claim yourselves to be pure; He is most knowing of who fears Him.”

It is important to note, that all differences between Muslims are not blameworthy. A blameworthy difference is one in which individual Muslims or groups of Muslims are encouraged to avoid sincerely acting on the clear and fundamental injunctions of the Holy Quran in light of the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The disagreements amongst the rightly-guided scholars are always on secondary issues and not the fundamental injunctions of Islam. So these are not blameworthy as even the Companions, may Allah be pleased with them, occasionally disagreed with each other in this manner. These secondary issues when discussed correctly never lead to disunity between Muslims as they do not become a source of enmity between Muslims. In reality, this type of disagreement is a source of mercy for the nation as it allows the rulings of Islam to be eased for the wider community. If all the rightly-guided scholars agreed on every secondary issue within Islam then practicing Islam for the wider community would have become harder as the guidelines of Islam would have become extremely narrow.

When muslims adhere to the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, they will be able to fulfil their role as the representatives of Allah, the Exalted. Chapter 3 Alee Imran, verse 104:

“And let there be [arising] from you a nation inviting to [all that is] good…”

The good mentioned could be referring to the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, when acted upon leads to peace of mind in both worlds. In order to appreciate the positive effects of the Islamic code of conduct on the life of an individual as well as the wider society, one must study Islamic teachings with an open mind, as these teachings cannot be fully appreciated with studying them. In fact, they can easily be misinterpreted to appear barbaric and deviant. Chapter 34 Saba, verse 46:

“Say, "I only advise you of one [thing] - that you stand for Allāh, [seeking truth] in pairs and individually, and then give thought." There is not in your companion any madness. He is only a warner to you before a severe punishment.”

And chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….””

Whereas, the right and wrong mentioned in the main verses under discussion are those things which are easily recognisable as right or wrong by anyone who possesses common sense and basic decency, such as the importance of avoiding lying and treating others with respect. Chapter 3 Alee Imran, verse 104:

"And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong…"

It is important to note that one must fulfil this role with Islamic knowledge and with the correct behaviour, as incorrect knowledge and bad behaviour only pushes people away from Islam. Muslims must therefore fulfil their duty as the representatives of Allah, the Exalted, by learning and acting on the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, so that the outside world can appreciate the true teachings of Islam by observing their Islamic character and behaviour. Chapter 3 Alee Imran, verse 104:

"…and those will be the successful."

But if muslims fail to adopt the Islamic character, they will misrepresent Islam to the outside world and as a result they will discourage non-muslims and other muslims from Islam and its widespread benefits. As representing

Islam to the outside world is a duty on all muslims, they will be held accountable for failing to fulfil this duty in both worlds.

Chapter 3 Alee Imran, verse 104:

“And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong…”

It is important for muslims to persist on commanding good and forbidding evil according to Islamic knowledge, in a gentle way. One should avoid the false belief that as long as they obey Allah, the Exalted, they will not be affected by the behaviour of misguided people. A good apple will be affected when it is surrounded by rotten apples. Similarly, the muslim who fails their duty to command good and forbid evil will be affected by the bad behaviour of others, whether this is obvious to them or not. Even if the majority of society persists on evil, one must still persist on advising their dependents, such as their children, as this is a separate duty on all muslims. This has been indicated in a Hadith found in Sunan Abu Dawud, number 2928. Even if one’s advice is ineffective, they must persist on this duty in a gentle manner and according to Islamic knowledge. Commanding good and forbidding evil in the wrong way will discourage the outside world from right guidance, which in turn will affect the whole community in a negative way.

Only when one fulfils their duty of commanding good and forbidding evil correctly, will they be protected from the negative effects of society in both worlds. Chapter 7 Al A'raf, verse 164:

"And when a community among them said, "Why do you advise [or warn] a people whom Allāh is [about] to destroy or to punish with a severe punishment?" they [the advisors] said, "To be absolved before your Lord and perhaps they may fear Him.""

And chapter 5 Al Ma'idah, verse 105:

"O you who have believed, upon you is [responsibility for] yourselves. Those who have gone astray will not harm you when you have been guided. To Allāh is your return all together; then He will inform you of what you used to do."

But the one who ignores this duty will face the consequences of their failure and they may well become misguided by the bad behaviour of others.

Chapter 3 Alee Imran, verse 104:

“And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong…”

It is important to note, that the Arabic words used for right and wrong actually mean what the general Muslim community accepts as right and wrong without any difference of interpretation. The Holy Quran did not use obligations to represent good or sins to represent wrong. As the rules deduced by independent reasoning offered by the rightly-guided scholars are open for different interpretations they should not be made the focus of enjoining good and forbidding wrong. When this principle is neglected Muslims end up fighting each other on secondary issues which are open to different interpretations and are not such a big deal while the wrong the general Muslim community consider evil are overlooked and allowed to continue unchecked.

Allah, the Exalted, then warns muslims against splitting into factions, like the people of the book before them, which is a direct result of acting on other than the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 3 Alee Imran, verse 105:

“And do not be like the ones who became divided and differed after the clear proofs had come to them…”

This disunity occurs when people desire worldly things, such as leadership. When a group is united it can only have one leader. But when people desire leadership within religion, they intentionally misinterpret divine teachings and encourage people to act on other sources of religious knowledge in order to create their own faction, which they can lead. One must avoid behaving in this manner as it only leads to trouble in both worlds. The worldly things one obtains through this behaviour, such as leadership, will only become a source of stress for them and what awaits them in the hereafter will be far worse. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has warned this person of Hell in a Hadith found in Sunan Ibn Majah, number 253. This punishment will only increase in both worlds depending on how many people a person misguides by intentionally misinterpreting divine teachings. This has been warned in a Hadith found in Jami At Tirmidhi, number 2674. Chapter 3 Alee Imran, verse 105:

"…And those will have a great punishment."

In addition, a muslim must avoid being misguided by others by learning and acting on the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. They must avoid blindly following others, as this leads to misguidance and disunity. Whereas, the one who possesses Islamic knowledge will not be misguided by others and as a result they will unite with other muslims in things which are good and avoid the things which cause disunity amongst them.

Allah, the Exalted, then outlines the end of those who adhere to the two sources of guidance: the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and those who do not. Chapter 3 Alee Imran, verse 106:

“On the Day [some] faces will turn white and [some] faces will turn black. As for those whose faces turn black, [to them it will be said], "Did you disbelieve after your belief? Then taste the punishment for what you used to reject."”

The white and black faces represent the peace of mind and body or lack of it which is a direct result of using the blessings one has been granted correctly as outlined in Islamic teachings or failing to do so. As discussed earlier, those who fail to actualize their faith in Islam by practically obeying Allah, the Exalted, are in great danger of losing their faith. This is because faith is like a plant which must be nourished with acts of obedience in order to survive. Just like a plant which fails to obtain nourishment, such as sunlight, will fail to flourish and may even die, the faith of a person who fails to nourish it with acts of obedience will not flourish and is in serious danger of dying. This is the greatest loss. Chapter 3 Alee Imran, verse 106:

“…As for those whose faces turn black, [to them it will be said], "Did you disbelieve after your belief? Then taste the punishment for what you used to reject."”

One must avoid this outcome by actualizing their faith in Islam. This involves using the blessings they have been granted correctly as outlined in Islamic teachings. As explained earlier, this in turn leads to peace of mind in both worlds. Chapter 3 Alee Imran, verse 107:

"But as for those whose faces turn white, [they will be] within the mercy of Allāh. They will abide therein eternally."

Through divine revelation, Allah, the Exalted, makes clear the two paths in this world. The first is the correct path which involves using the blessings one has been granted correctly as outlined in Islamic teachings, which leads to peace of mind in both worlds. The second path involves misusing the blessings one has been granted, which prevents a person from obtaining a balanced mental and physical state, it causes them to misplace everything and everyone within their life and prevents them from adequately preparing for their accountability on Judgement Day. Chapter 3 Alee Imran, verse 108:

"These are the verses of Allāh. We recite them to you with purpose…"

As Allah, the Exalted, alone knows all things, He alone can grant mankind the correct code of conduct which leads to peace of mind in both worlds. He alone can teach them how to obtain a balanced mental and physical state and correctly place everything within their life while adequately

preparing for their accountability on the Day of Judgement. Chapter 3 Alee Imran, verse 108:

"…and Allāh wants no injustice to the worlds."

All man-made codes of conduct will never lead to this outcome due to a lack of knowledge, foresight and experience and due to biases. Therefore, one must accept and act on the Islamic code of conduct for their own sake even if it contradicts their desires. They must behave as a wise patient who accepts and acts on the medical advice of their doctor knowing it is best for them, even though they are prescribed bitter medicines and a strict diet plan. The same way this wise patient will achieve good mental and physical health, so will the person who accepts and acts on Islamic teachings. But just like the unwise patient who rejects the advice of their doctor will be left with poor physical health, the person who rejects the Islamic code of conduct will obtain poor mental health, even if they possess worldly luxuries, as they cannot escape the power and control of Allah, the Exalted. Chapter 3 Alee Imran, verse 109:

"To Allāh belongs whatever is in the heavens and whatever is on the earth…"

Nor will anyone escape being held accountable in both this world and in the next. In this world, facing the consequences of one's bad choices is often

subtle, such as obtaining poor mental health, even if one possesses worldly luxuries. But the consequences one faces in the hereafter will be obvious and clear. Chapter 3 Alee Imran, verse 109:

“To Allāh belongs whatever is in the heavens and whatever is on the earth. And to Allāh will [all] matters be returned.”

Ultimately, as the entire creation belongs to and is under the complete control and jurisdiction of Allah, the Exalted, a person has no choice but to comply with His rules. Just like a person will face trouble if they fail to comply with the rules set by the government in charge of a particular country, so will they face trouble in both worlds if they fail to comply with the rules of the Owner of the universe. A person may be able to leave a country if they are not pleased with its rules but they will not be able to escape to a place where the rules and jurisdiction of Allah, the Exalted, do not apply. A person may be able to change the rules of their society but they will never be able to change the rules of Allah, the Exalted. In addition, just like a person who owns a house decides the rules of the house, even if other people object to these rules, similarly, the universe belongs to Allah, the Exalted, and therefore, He alone decides the rules of this universe, whether people like these rules or not. Therefore, one must comply with these rules, for their own sake. The one who understands this fact will comply with the rules of Allah, the Exalted, and strive to obey Him by using the blessings they have been granted in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. A person can either strive to learn the wisdoms behind the commands and prohibitions of Allah, the Exalted, so that they understand how they benefit them and the wider society and how they lead to peace of mind and body in both worlds or they can worship their desires

and reject the teachings of Islam. But the one who fails to comply with Islamic rules should prepare themselves to face the consequences of their choice in both worlds and no objections, protests or complaints will save them. Chapter 18 Al Kahf, verse 29:

“And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve." Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place.”

Chapter 3 – Alee Imran, Verses 110-117

كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِٱلْمَعْرُوفِ وَتَنْهَوْنَ عَنِ ٱلْمُنكَرِ وَتُؤْمِنُونَ
بِٱللَّهِ وَلَوْ ءَامَنَ أَهْلُ ٱلْكِتَـٰبِ لَكَانَ خَيْرًا لَّهُم مِّنْهُمُ ٱلْمُؤْمِنُونَ وَأَكْثَرُهُمُ
ٱلْفَـٰسِقُونَ ١١٠

لَن يَضُرُّوكُمْ إِلَّآ أَذًى وَإِن يُقَـٰتِلُوكُمْ يُوَلُّوكُمُ ٱلْأَدْبَارَ ثُمَّ لَا يُنصَرُونَ ١١١

ضُرِبَتْ عَلَيْهِمُ ٱلذِّلَّةُ أَيْنَ مَا ثُقِفُوٓا۟ إِلَّا بِحَبْلٍ مِّنَ ٱللَّهِ وَحَبْلٍ مِّنَ ٱلنَّاسِ وَبَآءُو بِغَضَبٍ مِّنَ ٱللَّهِ
وَضُرِبَتْ عَلَيْهِمُ ٱلْمَسْكَنَةُ ذَٰلِكَ بِأَنَّهُمْ كَانُوا۟ يَكْفُرُونَ بِـَٔايَـٰتِ ٱللَّهِ وَيَقْتُلُونَ ٱلْأَنۢبِيَآءَ
بِغَيْرِ حَقٍّ ذَٰلِكَ بِمَا عَصَوا۟ وَّكَانُوا۟ يَعْتَدُونَ ١١٢

۞ لَيْسُوا۟ سَوَآءً مِّنْ أَهْلِ ٱلْكِتَـٰبِ أُمَّةٌ قَآئِمَةٌ يَتْلُونَ ءَايَـٰتِ ٱللَّهِ ءَانَآءَ ٱلَّيْلِ وَهُمْ يَسْجُدُونَ
١١٣

يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ وَيَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ
وَيُسَـٰرِعُونَ فِى ٱلْخَيْرَٰتِ وَأُو۟لَـٰٓئِكَ مِنَ ٱلصَّـٰلِحِينَ ١١٤

وَمَا يَفْعَلُوا۟ مِنْ خَيْرٍ فَلَن يُكْفَرُوهُ وَٱللَّهُ عَلِيمٌۢ بِٱلْمُتَّقِينَ ١١٥

إِنَّ ٱلَّذِينَ كَفَرُواْ لَن تُغۡنِيَ عَنۡهُمۡ أَمۡوَٰلُهُمۡ وَلَآ أَوۡلَٰدُهُم مِّنَ ٱللَّهِ شَيۡـٔٗاۖ وَأُوْلَٰٓئِكَ أَصۡحَٰبُ
ٱلنَّارِۖ هُمۡ فِيهَا خَٰلِدُونَ ١١٦

مَثَلُ مَا يُنفِقُونَ فِي هَٰذِهِ ٱلۡحَيَوٰةِ ٱلدُّنۡيَا كَمَثَلِ رِيحٖ فِيهَا صِرٌّ أَصَابَتۡ حَرۡثَ قَوۡمٖ ظَلَمُوٓاْ
أَنفُسَهُمۡ فَأَهۡلَكَتۡهُۚ وَمَا ظَلَمَهُمُ ٱللَّهُ وَلَٰكِنۡ أَنفُسَهُمۡ يَظۡلِمُونَ ١١٧

“You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient.

They will not harm you except for [some] annoyance. And if they fight you, they will show you their backs [i.e., retreat]; then they will not be aided.

They have been put under humiliation [by Allah] wherever they are overtaken, except for a rope [i.e., covenant] from Allah and a rope [i.e., treaty] from the people. And they have drawn upon themselves anger from Allah and have been put under destitution. That is because they disbelieved in the signs of Allah and killed the prophets without right. That is because they disobeyed and [habitually] transgressed.

They are not [all] the same; among the People of the Scripture is a community standing [in obedience], reciting the verses of Allah during periods of the night and prostrating [in prayer].

They believe in Allah and the Last Day, and they enjoin what is right and forbid what is wrong and hasten to good deeds. And those are among the righteous.

And whatever good they do - never will it be denied them. And Allah is Knowing of the righteous.

Indeed, those who disbelieve - never will their wealth or their children avail them against Allah at all, and those are the companions of the Fire; they will abide therein eternally.

The example of what they spend in this worldly life is like that of a wind containing frost which strikes the harvest of a people who have wronged themselves [sinned] and destroys it. And Allah has not wronged them, but they wrong themselves."

Allah, the Exalted, erases the false notion that superiority lies in anything other than sincerely obeying Him. This involves using the blessings one has been granted correctly as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 3 Alee Imran, verse 110:

"You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allāh…"

And chapter 49 Al Hujurat, verse 13:

"…Indeed, the most noble of you in the sight of Allah is the most righteous of you…"

A person's rank in the eyes of Allah, the Exalted, is only connected to how much they sincerely obey Him. It is not connected to any worldly factor, such as one's gender, ethnicity, lineage or wealth. Chapter 49 Al Hujurat, verse 13:

"…Indeed, the most noble of you in the sight of Allah is the most righteous of you…"

All other standards of judging the status of people therefore have no value and must be ignored by muslims otherwise it gives rise to racism and disunity amongst the muslim nation. It is important to note that as one's intention is hidden from other people, they cannot judge others to be better than other people based on outward actions and must therefore refrain from making claims about the status of other people or themselves, as Allah, the Exalted, alone knows the intention, speech and actions of all people. Chapter 53 An Najm, verse 32:

"…So do not claim yourselves to be pure; He is most knowing of who fears Him."

Believing that superiority lies in something else will only encourage one to adopt the same wishful thinking the people of the book adopted. They believed that their superiority lied in their lineage, as they are the descendants of the Holy Prophet Yaqoob, peace be upon him. By adopting this false belief they attributed injustice to Allah, the Exalted, as they claim He will treat an evil doer from amongst them like the good doer. Chapter 45 Al Jathiyah, verse 21:

"Or do those who commit evils think We will make them like those who have believed and done righteous deeds - [make them] equal in their life and their death? Evil is that which they judge."

In addition, this false belief attributed racism to Allah, the Exalted, as they claimed they were favored over the rest of mankind because of their lineage, as they were the descendants of the Holy Prophet Yaqoob, peace be upon him.

Furthermore, they also believed that even if they were punished for their disobedience, it would only be for a limited time as they considered themselves believers, even though they had become disbelievers by rejecting Islam. Chapter 2 Al Baqarah, verse 80:

“And they say, "Never will the Fire touch us, except for [a few] numbered days." Say, "Have you taken a covenant with Allāh? For Allāh will never break His covenant. Or do you say about Allāh that which you do not know?"”

And chapter 4 An Nisa, verses 150-151:

“Indeed, those who disbelieve in Allāh and His messengers and wish to discriminate between Allāh and His messengers and say, "We believe in some and disbelieve in others," and wish to adopt a way in between. Those

are the disbelievers, truly. And We have prepared for the disbelievers a humiliating punishment."

It was this wishful thinking which encouraged them to remain on their disobedience and reject Islam even though they recognized its truthfulness. Muslims must avoid following in their footsteps by adopting wishful thinking. They must avoid adopting the false belief that they are the favorites of Allah, the Exalted, as they are from the nation of the Holy Prophet Muhammad, peace and blessings be upon him. This false belief only encourages one to disobey Allah, the Exalted, and attributes false things to Him such as unfairness, injustice and racism. In addition, they must remain firm on the obedience of Allah, the Exalted, and not assume they will leave this world with their faith, as persisting on the disobedience of Allah, the Exalted, by misusing the blessings they have been granted, can lead to disbelief. This is because faith is like a plant which must be nourished with acts of obedience. The same way a plant which fails to obtain nourishment, such as sunlight, will die, so may well the faith of a person die who fails to nourish it with acts of obedience. This is the greatest loss. Chapter 3 Alee Imran, verse 110:

"You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allāh…"

The right and wrong mentioned are those things which are easily recognisable as right or wrong by anyone who possesses common sense and basic decency, such as the importance of avoiding lying and treating others with respect. Chapter 3 Alee Imran, verse 110:

“You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allāh…”

It is important to note that one must fulfil this role with Islamic knowledge and with the correct behaviour, as incorrect knowledge and bad behaviour only pushes people away from Islam. Muslims must therefore fulfil their duty as the representatives of Allah, the Exalted, by learning and acting on the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, so that the outside world can appreciate the true teachings of Islam by observing their Islamic character and behaviour. This is the practical proof of one’s belief in Allah, the Exalted. Chapter 3 Alee Imran, verse 110:

“…You enjoin what is right and forbid what is wrong and believe in Allāh…”

But if muslims fail to adopt the Islamic character, they will misrepresent Islam to the outside world and as a result they will discourage non-muslims and other muslims from Islam and its widespread benefits. As representing Islam to the outside world is a duty on all muslims, they will be held accountable for failing to fulfil this duty in both worlds.

Chapter 3 Alee Imran, verse 110:

“You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allāh…”

It is important for muslims to persist on commanding good and forbidding evil according to Islamic knowledge, in a gentle way. One should avoid the false belief that as long as they obey Allah, the Exalted, they will not be affected by the behaviour of misguided people. A good apple will be affected when it is surrounded by rotten apples. Similarly, the muslim who fails their duty to command good and forbid evil will be affected by the bad behaviour of others, whether this is obvious to them or not. Even if the majority of society persists on evil, one must still persist on advising their dependents, such as their children, as this is a separate duty on all muslims. This has been indicated in a Hadith found in Sunan Abu Dawud, number 2928. Even if one’s advice is ineffective, they must persist on this duty in a gentle manner and according to Islamic knowledge. Commanding good and forbidding evil in the wrong way will discourage the outside world from right guidance, which in turn will affect the whole community in a negative way.

Only when one fulfils their duty of commanding good and forbidding evil correctly, will they be protected from the negative effects of society in both worlds. Chapter 7 Al A'raf, verse 164:

"And when a community among them said, "Why do you advise [or warn] a people whom Allāh is [about] to destroy or to punish with a severe punishment?" they [the advisors] said, "To be absolved before your Lord and perhaps they may fear Him.""

And chapter 5 Al Ma'idah, verse 105:

"O you who have believed, upon you is [responsibility for] yourselves. Those who have gone astray will not harm you when you have been guided. To Allāh is your return all together; then He will inform you of what you used to do."

But the one who ignores this duty will face the consequences of their failure and they may well become misguided by the bad behaviour of others.

Chapter 3 Alee Imran, verse 110:

"You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allāh…"

It is important to note, that the Arabic words used for right and wrong actually mean what the general Muslim community accepts as right and wrong without any difference of interpretation. The Holy Quran did not use obligations to represent good or sins to represent wrong. As the rules deduced by independent reasoning offered by the rightly-guided scholars are open for different interpretations they should not be made the focus of enjoining good and forbidding wrong. When this principle is neglected Muslims end up fighting each other on secondary issues which are open to different interpretations and are not such a big deal while the wrong the general Muslim community consider evil are overlooked and allowed to continue unchecked.

Chapter 3 Alee Imran, verse 110:

"You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allāh…"

As belief in Allah, the Exalted, has been mentioned after practically obeying Him, by commanding good and forbidding evil, it further indicates the importance of supporting one's verbal declaration of belief with acts of obedience. Generally speaking, this practical obedience involves using the blessings one has been granted correctly as outlined in Islamic teachings. As indicated by the next part of verse 110, it was this practical obedience to Allah, the Exalted, which the people of the book failed to do, even though

they verbally claimed belief in Allah, the Exalted. Chapter 3 Alee Imran, verse 110:

“…If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient.”

They were defiantly disobedient as they did not support their verbal declaration of belief in Allah, the Exalted, with actions. Instead, they persisted on misusing the blessings they had been granted. Therefore, muslims must avoid following in their footsteps otherwise they will face the same fate they were subjected to in both worlds. This has been warned in a Hadith found in Sunan Abu Dawud, number 4031.

In addition, this verse also makes it clear that not all the people of the book behaved in this manner. Many of them did sincerely obey Allah, the Exalted, which involves using the blessings one has been granted in ways pleasing to Him as outlined in divine teachings. This indicates the importance of not judging an entire group based on the actions of some members of that group, as this often leads to discrimination, such as racism.

Allah, the Exalted, then indicates that as long as muslims support their verbal declaration of faith in Him through acts of obedience, their enemies

will not cause any significant harm to them. Chapter 3 Alee Imran, verse 111:

“They will not harm you except for [some] annoyance. And if they fight you, they will show you their backs [i.e., retreat]; then they will not be aided.”

When one observes the current state of muslims, it is obvious that their enemies are causing them serious harm. This is because muslims have not fulfilled their side of the agreement of sincerely obeying Allah, the Exalted, by using the blessings they have been granted correctly as outlined in Islamic teachings. Superiority and divine protection is only granted when muslims practically obey Allah, the Exalted. Chapter 3 Alee Imran, verse 139:

“So do not weaken and do not grieve, and you will be superior if you are [true] believers.”

Therefore, if muslims desire to change the situation they are currently in, then they must fulfil their side of the agreement by sincerely obeying Allah, the Exalted. Otherwise, they will remain in the oppressed state they are currently experiencing all over the world. Chapter 13 Ar Ra’d, verse 11:

“…Indeed, Allāh will not change the condition of a people until they change what is in themselves…”

Allah, the Exalted, then warns the muslims from adopting the attitude and behaviour of the people of the book, who persisted on disobeying Him. Chapter 3 Alee Imran, verse 112:

“*They have been put under humiliation [by Allah] wherever they are overtaken, except for a rope [i.e., covenant] from Allah and a rope [i.e., treaty] from the people…”*

The rope from Allah, the Exalted, refers to the people of the book living within an Islamic state who must pay a tax to gain the protection of the Islamic state so that they are free to practice their religion in peace. The rope from people refers to the people of the book making agreements with other non-muslims states in order to gain political and financial support. Chapter 3 Alee Imran, verse 112:

“…And they have drawn upon themselves anger from Allah…”

One of the main reasons why the people of the book angered Allah, the Exalted, is because their leaders intentionally misguided their ignorant

followers into rejecting Islam even though they recognized its truthfulness. The scholars from the people of the book recognized the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him, as they both had been described in their divine scriptures. In addition, their scholars recognized the Holy Quran as they were familiar with its Author, Allah, the Exalted. Chapter 6 Al An’am, verse 20:

“Those to whom We have given the Scripture recognize it [the Holy Quran] as they recognize their [own] sons…”

And chapter 2 Al Baqarah, verse 146:

“Those to whom We gave the Scripture know him [Prophet Muhammad, peace be upon him] as they know their own sons…”

In addition, both the people of the book and the non-muslims of Mecca knew the Holy Prophet Muhammad, peace and blessings be upon him, had not studied the previous divine scriptures and therefore it was impossible for him to fabricate the Holy Quran. Chapter 29 Al Ankabut, verse 48:

“And you did not recite before it any scripture, nor did you inscribe one with your right hand. Then [i.e., otherwise] the falsifiers would have had [cause for] doubt.”

As they wanted to continue misusing the blessings they had been granted for the sake of worldly gain, such as wealth and leadership, they intentionally edited, misinterpreted and concealed knowledge from their divine scriptures. Through this behaviour their misguided their ignorant followers thereby angering Allah, the Exalted, further. One must always remember that their sins will continue to increase, even after their death, as long as someone is acting on their misguided advice. This has been warned in a Hadith found in Jami At Tirmidhi, number 2674. Chapter 3 Alee Imran, verse 112:

“…*And they have drawn upon themselves anger from Allah and have been put under destitution. That is because they disbelieved in the signs of Allah…”*

As discussed earlier, the people of the book adopted wishful thinking which encouraged them to remain on misguidance even though they recognized the truthfulness of Islam. They believed that as they were the favorites of Allah, the Exalted, He would not punish them, even if they disobeyed Him by rejecting Islam. Chapter 5 Al Ma’idah, verse 18:

“But the Jews and the Christians say, "We are the children of Allāh and His beloved." Say, "Then why does He punish you for your sins?" Rather, you are human beings from among those He has created. He forgives whom He wills, and He punishes whom He wills...”

Furthermore, they also believed that even if they were punished for their disobedience, it would only be for a limited time as they considered themselves believers, even though they had become disbelievers by rejecting Islam. Chapter 2 Al Baqarah, verse 80:

“And they say, "Never will the Fire touch us, except for [a few] numbered days." Say, "Have you taken a covenant with Allāh? For Allāh will never break His covenant. Or do you say about Allāh that which you do not know?"”

And chapter 4 An Nisa, verses 150-151:

“Indeed, those who disbelieve in Allāh and His messengers and wish to discriminate between Allāh and His messengers and say, "We believe in some and disbelieve in others," and wish to adopt a way in between. Those are the disbelievers, truly. And We have prepared for the disbelievers a humiliating punishment.”

It was this wishful thinking which encouraged them to remain on their disobedience and reject Islam even though they recognized its truthfulness. Chapter 3 Alee Imran, verse 112:

"…*And they have drawn upon themselves anger from Allah and have been put under destitution. That is because they disbelieved in the signs of Allah…"*

Muslims must avoid following in their footsteps by adopting wishful thinking. They must avoid adopting the false belief that they are the favorites of Allah, the Exalted, as they are from the nation of the Holy Prophet Muhammad, peace and blessings be upon him. This false belief only encourages one to disobey Allah, the Exalted, and attributes false things to Him such as unfairness, injustice and racism. In addition, they must remain firm on the obedience of Allah, the Exalted, and not assume they will leave this world with their faith, as persisting on the disobedience of Allah, the Exalted, by misusing the blessings they have been granted, can lead to disbelief. This is because faith is like a plant which must be nourished with acts of obedience. The same way a plant which fails to obtain nourishment, such as sunlight, will die, so may well the faith of a person die who fails to nourish it with acts of obedience. This is the greatest loss.

Chapter 3 Alee Imran, verse 112:

"…*And they have drawn upon themselves anger from Allah and have been put under destitution. That is because they disbelieved in the signs of Allah and killed the prophets without right*…"

The ancestors of the people of the book living in Medina, the children of Israel, are the ones who killed some of the Holy Prophets, peace be upon them, sent to them. But Allah, the Exalted, criticized the people of the book living in Medina as they did not denounce the behaviour of their ancestors and instead praised their behaviour and actions. In addition, the people of the book also attempted to kill the Holy Prophet Muhammad, peace and blessings be upon him, multiple times, therefore they deserved this criticism. This has been indicated at the end of verse 112. Chapter 3 Alee Imran, verse 112:

"…*And they have drawn upon themselves anger from Allah and have been put under destitution. That is because they disbelieved in the signs of Allah and killed the prophets without right. That is because they disobeyed and [habitually] transgressed.*"

They persisted on disobeying Allah, the Exalted, by misusing the blessings they had been granted and as a result they were put under destitution and angered Allah, the Exalted. This outcome is a direct result of misusing the blessings one has been granted, as this behaviour will prevent one from obtaining a balanced mental and physical state, it will cause them to misplace everything and everyone within their life and prevent them from

adequately preparing for their accountability on the Day of Judgement. This prevents one from obtaining peace of mind and instead leads to mental destitution, stress and trouble in both worlds. One must therefore avoid this outcome by sincerely obeying Allah, the Exalted, by using the blessings they have been granted correctly as outlined in Islamic teachings, even if this contradicts their desires. They must behave as a wise patient who accepts and acts on the medical advice of their doctor knowing it is best for them, even though they are prescribed bitter medicines and a strict diet plan. The same way this wise patient will achieve good mental and physical health, so will the person who accepts and acts on Islamic teachings. This is because the only One who has the knowledge required to ensure a person achieves a balanced mental and physical state and correctly places everything and everyone within their life is Allah, the Exalted. The knowledge of the mental and physical states of humans possessed by society will never be enough to achieve this outcome, despite all the research that has been undertaken, as they cannot solve every issue a person can face within their life, their advice cannot cause one to avoid all types of mental and physical stress nor can their advice cause one to correctly place everything and everyone with in their life, due to limited knowledge, experience, foresight and due to biases. Allah, the Exalted, alone has this knowledge and He has granted it to mankind in the form of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This truth is obvious when one observes those who use the blessings they have been granted according to Islamic teachings and those who do not. Even though, in most cases, patients do not understand the science behind the medicines they are prescribed and therefore blindly trust their doctor, Allah, the Exalted, invites people to reflect on the teachings of Islam so that they can appreciate its positive effects on their lives. He does not expect people to blindly trust the teachings of Islam and instead He wants them to recognize its truthfulness from its clear proofs. But this requires a person to adopt an unbiased and open mind when approaching the teachings of Islam. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….””

In addition, as Allah, the Exalted, alone controls the spiritual hearts of people, the abode of peace of mind, He alone decides who obtains it and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

And it is clear that Allah, the Exalted, will only give peace of mind to those who use the blessings He has granted them correctly.

Chapter 3 Alee Imran, verse 112:

“*They have been put under humiliation [by Allah] wherever they are overtaken, except for a rope [i.e., covenant] from Allah and a rope [i.e., treaty] from the people. And they have drawn upon themselves anger from Allah and have been put under destitution. That is because they disbelieved in the signs of Allah and killed the prophets without right. That is because they disobeyed and [habitually] transgressed.”*

This verse could be specifically referring to the people of the book living in Medina who persisted on disobeying Allah, the Exalted, such as opposing the Holy Prophet Muhammad, peace and blessings be upon him, even though they recognized the truthfulness of Islam. But the verse could also be referring to the future generations of the people of the book who follow in their footsteps by adopting their attitude and behaviour. As discussed earlier, as the people of the book believe they are superior to the rest of mankind because of their lineage they adopt arrogance. This arrogance encourages them to disobey Allah, the Exalted, and wrong others believing they have the right to do so, as they are the favorites of Allah, the Exalted, and as they are the masters of mankind. As a result of their arrogance whereby they attempted to elevate their status in the world, Allah, the Exalted, hit them with humiliation and destitution. As long as the people of the book continue to believe in their superiority, they will adopt arrogance towards Allah, the Exalted, and other people. As a result, Allah, the Exalted, will continue to humiliate them throughout time, even if this is not obvious to them or others. Chapter 17 Al Isra, verse 4:

“And We conveyed to the Children of Israel in the Scripture that, "You will surely cause corruption on the earth twice, and you will surely reach [a degree of] great arrogance."”

And chapter 7 Al A’raf, verse 167:

“And [mention] when your Lord declared that He would surely [continue to] send upon them until the Day of Resurrection those who would afflict them with the worst torment. Indeed, your Lord is swift in penalty; but indeed, He is Forgiving and Merciful.”

Muslims must therefore avoid following in their footsteps by adopting arrogance through the false belief they are superior to the rest of mankind, otherwise they too will be hit with humiliation and destitution wherever they go.

As mentioned earlier, Allah, the Exalted, always make it clear that not all the people of the book or their ancestors, the children of Israel, persisted on His disobedience. Chapter 3 Alee Imran, verse 113:

“They are not [all] the same…”

This verse also makes it clear that not all the people of the book behaved in the wrong manner. Many of them did sincerely obey Allah, the Exalted, which involves using the blessings one has been granted in ways pleasing to Him as outlined in divine teachings. This indicates the importance of not judging an entire group based on the actions of some members of that group, as this often leads to discrimination, such as racism.

Chapter 3 Alee Imran, verse 113:

“They are not [all] the same; among the People of the Scripture is a community standing [in obedience]…”

Before the coming of Islam, they proved their obedience to Allah, the Exalted, by using the blessings they had been granted correctly as outlined in their divine teachings. They therefore supported their verbal declaration of faith in Allah, the Exalted, with actions, such as their form of the prayer. Chapter 3 Alee Imran, verse 113:

“…among the People of the Scripture is a community standing [in obedience], reciting the verses of Allāh during periods of the night and prostrating [in prayer].”

Generally speaking, establishing the obligatory prayers includes fulfilling them with their full conditions and etiquettes, such as offering them on time. Establishing the obligatory prayers is often repeated in the Holy Quran as it is the most important practical proof of one’s faith in Allah, the Exalted. In addition, as the daily prayers are all spread out, they act as a constant reminder of the Day of Judgement and practically preparing for it, as each stage of the obligatory prayer is connected to Judgement Day. When one

stands up right, this is how they will stand in front of Allah, the Exalted, on Judgement Day. Chapter 83 Al Mutaffifin, verses 4-6:

“Do they not think that they will be resurrected. For a tremendous Day The Day when mankind will stand before the Lord of the worlds?”

When they bow, it reminds them of the many people who will be criticized on Judgement Day for not bowing to Allah, the Exalted, during their lives on Earth. Chapter 77 Al Mursalat, verse 48:

“And when it is said to them, "Bow [in prayer]," they do not bow.”

This criticism also includes not practically submitting to the obedience of Allah, the Exalted, in all aspects of one’s life. When one prostrates in the prayer, it reminds them of how people will be invited to prostrate to Allah, the Exalted, on Judgement Day. But those who did not prostrate correctly to Him during their lives on Earth, which involves obeying Him in all aspects of their lives, will not be able to do this on Judgement Day. Chapter 68 Al Qalam, verses 42-43:

"On the Day when matters become dire, they will be invited to prostrate themselves but will be prevented from doing so. Their eyes humbled,

humiliation will cover them. And they used to be invited to prostration while they were sound."

When one sits on their knees in the prayer, it reminds them of how they will be sitting in this position in front of Allah, the Exalted, on the Day of Judgement, fearing their final judgement. Chapter 45 Al Jathiyah, verse 28:

"And you will see every nation kneeling [from fear]. Every nation will be called to its record [and told], "Today you will be recompensed for what you used to do.""

The one who prays with these elements in mind will establish their prayers correctly. This in turn will ensure they sincerely obey Allah, the Exalted, in between the prayers. Chapter 29 Al Ankabut, verse 45:

"…Indeed, prayer prohibits immorality and wrongdoing…"

This obedience involves using the blessings one has been granted in ways pleasing to Him as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

Chapter 3 Alee Imran, verse 113:

"…among the People of the Scripture is a community standing [in obedience], reciting the verses of Allāh during periods of the night and prostrating [in prayer]."

Generally speaking, this verse indicates the importance of establishing the night voluntary prayer. In a Divine Hadith found in Sahih Bukhari, number 1145, the Holy Prophet Muhammad, peace and blessings be upon him, advised that Allah, the Exalted, descends every night to the nearest Heaven according to His infinite majesty and invites people to ask Him to fulfill their needs so that He can fulfill them. Voluntary night time worship proves one's sincerity towards Allah, the Exalted, as no other eyes are watching them. It has countless virtues, for example, a Hadith found in Sunan An Nasai, number 1614, advises that it is the best voluntary prayer. Those with the highest ranks in both worlds establish the voluntary night prayer, as the highest station which is reserved for the Holy Prophet Muhammad, peace and blessings be upon him, has been directly linked to the night voluntary prayer. Chapter 17 Al Isra, verse 79:

"And from [part of] the night, pray with it [i.e., recitation of the Quran] as additional [worship] for you; it is expected that your Lord will resurrect you to a praised station."

Good supplications are also readily accepted during the night. This has been advised in a Hadith found in Jami At Tirmidhi, number 3499. Establishing the voluntary night prayer prevents one from committing sins, aids them to avoid vain and sinful social gatherings and protects them from many physical illnesses. This has been advised in a Hadith found in Jami At Tirmidhi, number 3549.

One should prepare for the voluntary night prayer by avoiding over eating and drinking, especially, before bed, as it induces laziness and sleep. One should avoid unnecessary strenuous physical activity during the day. A short nap during the day can help with this. Finally, one should avoid sins and strive to obey Allah, the Exalted, by using the blessings they have been granted correctly as outlined in Islamic teachings, as the obedient find it easier to offer the voluntary night prayer.

Chapter 3 Alee Imran, verse 113:

“They are not [all] the same; among the People of the Scripture is a community standing [in obedience], reciting the verses of Allāh during periods of the night and prostrating [in prayer].”

This verse was revealed when the misguided scholars from the people of the book criticized those among them who sincerely accepted Islam, such

as Abdullah Bin Salaam, Tha'labah Ibn Sa'yah, Usayd Ibn Sa'yah and Asad Ibn Ubayd, may Allah be pleased with them. The misguided scholars claimed that these people were evil for abandoning their forefathers' religion. This has been discussed in Imam Al Wahidi's, Asbab Al Nuzul, 3:113, Page 39.

These sincere believers were criticized for not blindly following their forefathers. This event therefore warns against blindly following others as it often leads to misguidance. Generally speaking, blindly imitating others in Islam often leads to misguidance as this person will fail to recognize when those they are blindly following divert from the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. When this occurs, this person will believe they are acting on Islamic teachings when they actually acting on customary practices not connected to Islamic teachings. The one who persists on this attitude will become misguided without even realizing it. Whereas, the one who acts on Islamic knowledge instead of blindly imitating others will easily recognize practices which are not rooted in Islam and will therefore avoid them. As a result, they will adhere to the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, which leads to peace of mind in both worlds. This is a major reason why Allah, the Exalted, criticises blind imitation of others, even within Islam. Allah, the Exalted, wants people to study the teachings of Islam and accept them based on understanding, not blind imitation of others. Chapter 12 Yusuf, verse 108:

"Say, "This is my way; I invite to Allāh with insight, I and those who follow me….""

Blind imitation also leads to weak faith. the one who possesses weak faith will easily disobey Allah, the Exalted, whenever their desires are contradicted. Whereas, the one who accepts and acts on Islamic teachings with understanding, will adopt strong faith. Certainty of faith will ensure they remain firm on the obedience of Allah, the Exalted, which involves using the blessings they have been granted correctly, at all times, as they firmly believe peace of mind in both worlds lies in this behaviour. Therefore, one must avoid behaving like cattle and instead use the common sense and intellect they have provided to study Islamic knowledge with an open mind so that they accept and act on it with understanding.

Allah, the Exalted, then continues discussing the sincere believers from the people of the book before the coming of Islam. Chapter 3 Alee Imran, verse 114:

"They believe in Allah…"

Real belief in Allah, the Exalted, involves supporting one's verbal declaration of belief with actions. The one who believes Allah, the Exalted, is their Lord will inevitably accept their servanthood to Him. A true servant does not search for their own pleasure, nor do they expect others to please them. They will prioritize the pleasure and obedience to their Master over all other things, such as obeying and following people, their own desires, social media, fashion and culture. The only thing a servant desires is to please their Master. In addition, a servant accepts that everything they

possess, including their own life, belongs to their Creator and Master, Allah, the Exalted. Therefore, they will hasten to use everything they have been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. A true servant will understand that as Allah, the Exalted, is their Creator and Lord and the Creator and Lord of all things, they cannot obtain peace of mind while disobeying Him, as He controls all things, including the spiritual hearts of people, the abode of peace of mind. They will therefore strive hard in His obedience by using the blessings they have been granted correctly, as outlined in Islamic teachings, as this alone leads to peace of mind in both worlds. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

The more a person acts in this manner, the stronger their belief in Allah, the Exalted, is. In addition, the one who believes in Allah, the Exalted, will be certain that they will be held accountable for their deeds on the Day of Judgement. This will further encourage them to actualize their faith by practically preparing for it, which involves using the blessings one has been granted in ways pleasing to Allah, the Exalted, according to Islamic teachings. Chapter 3 Alee Imran, verse 114:

“They believe in Allāh and the Last Day…”

Therefore, the one who verbally claims belief in Allah, the Exalted, and the Day of Judgement but fails to practically obey Allah, the Exalted, thereby failing to practically prepare for the Day of Judgement, must reassess their faith, as their lack of good actions are a proof of their lack of belief in Allah, the Exalted, and the Last Day.

One's faith in Allah, the Exalted, and Judgement Day can be established and strengthened through studying and acting on the Holy Quran and by observing the signs within the universe pointed out by the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. For example, when one observes the countless balanced systems within the universe, such as the perfect distance of the Sun from the Earth, the water cycle, the density of the oceans, which allow ships to sail on them while allowing sea life to thrive within them, and many more systems, they will observe the hand of a Creator. So many perfectly balanced systems cannot be the consequences of random events. In addition, if there were multiple Gods then it would lead to chaos as each God would desire something different within the universe. This is clearly not the case and therefore indicates a single God, Allah, the Exalted. Chapter 21 Al Anbiya, verse 22:

"Had there been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined…"

There are also countless signs within the universe which indicate the coming of Judgement Day. For example, when one observes the perfectly balanced systems within the creation of the Heavens and the Earth they will notice one major thing which is not balanced, namely, the actions of people. The doer of good does not receive their full reward in this world and the evil doer does not receive their full punishment, even if they are punished by a government. It is logical to understand that the single Creator, Allah, the Exalted, who balanced all other systems within this universe will one day also balance the actions of people, the major imbalanced thing in this world. For this balancing of actions to occur, people's actions must come to an end first. This is the Day of Judgement when the actions of people will be judged and balanced forever.

In addition, Allah, the Exalted, uses rain to give life to a dead barren land and causes a dead seed to burst forth alive in order to provide for the creation. Similarly, Allah, the Exalted, can and will give life to the dead seed named human, who is buried in the Earth, like the dead seed which sprouts to life. The changing of the seasons clearly shows the resurrection. For example, during winter, the leaves of trees die and fall off and the tree appears lifeless. But during other seasons, the leaves grow once again and the tree appears full of life. The sleep wake cycle of all creatures is another example of resurrection. Sleep is the sister of death, as the senses of the sleeper are cut off. Allah, the Exalted, then returns a person's soul to them if they are destined to live on thereby giving life to the sleeping person once again. Chapter 39 Az Zumar, verse 42:

"Allāh takes the souls at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for which He has

decreed death and releases the others for a specified term. Indeed in that are signs for a people who give thought.”

Reflecting on these examples and many more clearly indicate the possibility of the resurrection of humans and its need on the Day of Judgement.

Chapter 3 Alee Imran, verse 114:

“…and they enjoin what is right and forbid what is wrong…”

The importance of commanding good and forbidding evil has been discussed earlier in detail within this section of verses. But to summarize, it is important to understand that the spread of evil within society can occur simply by people avoiding commanding good and forbidding evil. As members of a society in this day and age are connected to each more than ever before, people will be influenced by others more than ever before. Therefore, one must fulfil this duty, even if it is only in respect to their dependents, such as their children. This duty must be done with the right character and the correct knowledge, otherwise one will only discourage people from correcting their behaviour. The good things one must command and the bad things one must forbid, must be the things that are easily recognizable as good or bad by the wider society. Therefore, they must avoid commanding and forbidding secondary Islamic issues which

require deeper knowledge to understand. Finally, it is important to note that one must always lead by example and strive to practically implement the good things they are commanding others to do and refrain from the bad things they are forbidding others from. Chapter 61 As Saf, verses 2-3:

“O you who have believed, why do you say what you do not do? Greatly hateful in the sight of Allāh is that you say what you do not do.”

Leading by example will ensure one hastens to good deeds and encourages others to do the same. This is the foundation of righteousness and involves using the blessings one has been granted correctly as outline in divine teachings. Chapter 3 Alee Imran, verse 114:

“…and hasten to good deeds. And those are among the righteous.”

Allah, the Exalted, then promised the sincere believers from the people of the book, before the coming of Islam that they will receive the reward for their efforts to obey Allah, the Exalted. Chapter 3 Alee Imran, verse 115:

“And whatever good they do - never will it be denied them…”

Generally speaking, as this verse has not been restricted in any way a person must strive to do all types of good deeds, whether small or big. This is best achieved when one strives to use the blessings they have been granted correctly as outlined in divine teachings. In this world, this person will achieve peace of mind, as they will obtain a balanced mental and physical state and correctly place everything and everyone within their life. And this behaviour will ensure they earn reward in the hereafter, as this is how one prepares for their accountability on the Day of Judgement. This leaves no excuses for people to avoid doing good, as it is not determined by how many worldly blessings one possesses but it is determined by how one uses the blessings they have been granted. Therefore, everyone is able to behave righteously and achieve peace of mind in both worlds. Chapter 3 Alee Imran, verse 115:

"…And Allāh is Knowing of the righteous."

Allah, the Exalted, then warns those who disobey Him by misusing the blessings He has granted them. Chapter 3 Alee Imran, verse 116:

"Indeed, those who disbelieve - never will their wealth or their children avail them against Allāh at all…"

The main reasons why people disobey Allah, the Exalted, is due to worldly desires, such as obtaining wealth, and for the sake of pleasing other people, such as one's relatives. Many of the people of the book living in Medina behaved in this same manner, as they rejected Islam even though they recognized its truthfulness out of fear of losing their social status, which was a source of wealth for them, and out of fear of displeasing their community. One must always remember that the things they obtain through disobeying Allah, the Exalted, will always become a source of stress for them. This is because disobeying Allah, the Exalted, by misusing the blessings one has been granted leads to an unbalanced mental and physical state and will cause them to misplace everything and everyone within their life. This will only lead them to stress, trouble and difficulties in both worlds, even if they possess worldly luxuries. Chapter 9 At Tawbah, verse 82:

"So let them laugh a little and [then] weep much as recompense for what they used to earn."

Chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

In addition, as Allah, the Exalted, alone controls the spiritual hearts of people, the abode of peace of mind, He alone decides who obtains it and who does not. Chapter 53 An Najm, verse 43:

"And that it is He who makes [one] laugh and weep."

And it is clear that Allah, the Exalted, will only give peace of mind to those who use the blessings He has granted them correctly. Chapter 3 Alee Imran, verse 116:

"Indeed, those who disbelieve - never will their wealth or their children avail them against Allāh at all…"

If one persists on the attitude of disobeying Allah, the Exalted, then they will not adequately prepare for their accountability on the Day of Judgement. Chapter 3 Alee Imran, verse 116:

"…and those are the companions of the Fire; they will abide therein eternally."

It is vital for a muslim to actualise their faith in Allah, the Exalted, by practically obeying Him. This involves using the blessings He has granted them correctly as outlined in Islamic teachings. The one who persists on disobeying Him is in serious danger of leaving this world without their faith. This is because faith is like a plant which must be nourished with acts of obedience in order to survive. Just like a plant which fails to obtain nourishment, such as sunlight, will fail to flourish and may even die, the faith of a person who fails to nourish it with acts of obedience will not flourish and is in serious danger of dying. This is the greatest loss.

Allah, the Exalted, then clarifies that those who disobey Him, by misusing the blessings they have been granted, will obtain nothing but loss in both worlds, even if it is not obvious to them. Chapter 3 Alee Imran, verse 117:

"The example of what they spend in this worldly life is like that of a wind containing frost which strikes the harvest of a people who have wronged themselves and destroys it…"

As discussed earlier, the one who misuses the blessings they have been granted will obtain an unbalanced mental and physical state and misplace everything and everyone within their life. As a result, their efforts will only

lead to stress, trouble and difficulties in both worlds, even if they enjoy worldly luxuries. It is an undeniable fact that possessing and enjoying worldly luxuries has no value without peace of mind. This is the reason why the rich and famous suffer from mental disorders, such as depression, substance addiction and suicidal tendencies, as they do not possess peace of mind even though they possess many worldly luxuries. In addition, the person who misuses the blessings they have been granted will also fail to prepare adequately for the Day of Judgement. The loss of their efforts in the hereafter will be even more obvious for everyone to see. Chapter 25 Al Furqan, verse 23:

“And We will approach what they have done of deeds and make them as dust dispersed.”

And chapter 18 Al Kahf, verses 103-104:

“Say, "Shall we [believers] inform you of the greatest losers as to [their] deeds? [They are] those whose effort is lost in worldly life, while they think that they are doing well in work."”

The one who wastes their efforts by misusing the blessings they have been granted has no one to blame except themself, as the path of peace of mind in both worlds has been clarified by Allah, the Exalted. Chapter 3 Alee Imran, verse 117:

“…And Allāh has not wronged them, but they wrong themselves.”

Muslims must therefore ensure all their efforts lead to peace of mind in both worlds by using the blessings they have been granted correctly as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Chapter 3 Alee Imran, verse 117:

“The example of what they spend in this worldly life is like that of a wind containing frost which strikes the harvest of a people who have wronged themselves and destroys it. And Allāh has not wronged them, but they wrong themselves.”

This verse also eliminates the false concept of wishful thinking. Wishful thinking involves persisting on the disobedience of Allah, the Exalted, while assuming Allah, the Exalted, will grant them mercy and forgiveness in both worlds. One must avoid this attitude as it clearly leads to nothing but loss in both worlds. Instead, they must adopt real hope in Allah, the Exalted. This involves persisting on the obedience of Allah, the Exalted, correcting one's behaviour whenever they happen to commit a sin and then hoping for the mercy and forgiveness of Allah, the Exalted, in both worlds. The difference between wishful thinking and hope has been explained in this manner in a Hadith found in Jami At Tirmidhi, number 2459.

Chapter 3 – Alee Imran, Verses 118-120

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ بِطَانَةً مِّن دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا۟ مَا عَنِتُّمْ قَدْ
بَدَتِ ٱلْبَغْضَآءُ مِنْ أَفْوَٰهِهِمْ وَمَا تُخْفِى صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ ٱلْءَايَٰتِ إِن كُنتُمْ
تَعْقِلُونَ ﴿١١٨﴾

هَٰٓأَنتُمْ أُو۟لَآءِ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِٱلْكِتَٰبِ كُلِّهِۦ وَإِذَا لَقُوكُمْ قَالُوٓا۟ ءَامَنَّا وَإِذَا
خَلَوْا۟ عَضُّوا۟ عَلَيْكُمُ ٱلْأَنَامِلَ مِنَ ٱلْغَيْظِ قُلْ مُوتُوا۟ بِغَيْظِكُمْ إِنَّ ٱللَّهَ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿١١٩﴾

إِن تَمْسَسْكُمْ حَسَنَةٌ تَسُؤْهُمْ وَإِن تُصِبْكُمْ سَيِّئَةٌ يَفْرَحُوا۟ بِهَا وَإِن تَصْبِرُوا۟ وَتَتَّقُوا۟ لَا
يَضُرُّكُمْ كَيْدُهُمْ شَيْـًٔا إِنَّ ٱللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿١٢٠﴾

“O you who have believed, do not take as intimates those other than yourselves [i.e., believers], for they will not spare you [any] ruin. They wish you would have hardship. Hatred has already appeared from their mouths, and what their breasts conceal is greater. We have certainly made clear to you the signs, if you will use reason.

Here you are loving them but they are not loving you, while you believe in the Scripture - all of it. And when they meet you, they say, "We believe." But when they are alone, they bite their fingertips at you in rage. Say, "Die in your rage. Indeed, Allah is Knowing of that within the breasts."

If good touches you, it distresses them; but if harm strikes you, they rejoice at it. And if you are patient and fear Allah, their plot will not harm you at all. Indeed, Allah is encompassing of what they do.

When Allah, the Exalted, calls upon the believers within the Holy Quran, His call is often connected to actualizing their verbal claim of faith. This is because a verbal claim of faith without actions has very little value in Islam. Actions are the proof and evidence one is required to obtain so that they obtain reward and mercy in both worlds. Just like a fruit bearing tree is only useful when it produces fruit, similarly, faith is only useful when it produces good actions. In this case, Allah, the Exalted, warns the believers against forming deep friendships with those who desire the destruction of Islam. Chapter 3 Alee Imran, verses 118-120:

“O you who have believed, do not take as intimates those other than yourselves [i.e., believers], for they will not spare you [any] ruin. They wish you would have hardship. Hatred has already appeared from their mouths, and what their breasts conceal is greater. We have certainly made clear to you the signs, if you will use reason. Here you are loving them but they are not loving you, while you believe in the Scripture - all of it. And when they meet you, they say, "We believe." But when they are alone, they bite their fingertips at you in rage. Say, "Die in your rage. Indeed, Allāh is Knowing of that within the breasts." If good touches you, it distresses them; but if harm strikes you, they rejoice at it…”

These verses do not mean a Muslim cannot befriend a non-Muslim as these verses and similar ones refer to the non-Muslims in the time of the Holy Prophet Muhammad, peace and blessings be upon him. Becoming intimately friendly to a non-Muslim who desired the destruction of Islam was especially dangerous at that time, as the non-Muslims would spy on the Muslim community in order to gain vital intelligence which could aid them in their fight against Islam.

Generally speaking, the Holy Quran clearly advises that Allah, the Exalted, does not forbid befriending non-Muslims. Chapter 60 Al Mumtahanah, verse 8:

"Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly."

In reality, the main verse warns Muslims not to befriend those who direct them away from the sincere obedience of Allah, the Exalted. This involves using the blessings one has been granted correctly according to Islamic teachings. This in reality, can apply to both Muslims and non-Muslims. As warned in a Hadith found in Sunan Abu Dawud, number 4833, a Muslim is on the way of life of their friend. This means a person will adopt the characteristics, good or bad, which their companions possess, whether this is obvious to them or not. Therefore, a muslim must strive to adopt the company of those who encourage them to obey Allah, the Exalted.

In addition, treating all people kindly, Muslims and non-Muslims, is the characteristic of a true believer. A true believer keeps their verbal and physical harm away from a person and their possessions. This has been advised in a Hadith found in Sunan An Nasai, number 4998.

It is important to understand that there is a difference between healthy social conduct with others and deep friendship with others. A deep friendship will always influence a person, whether they realise it or not and it can lead one to compromising on their faith out of love for their companion whereas, good social conduct with others will never take one to this level. Therefore, Muslims must adopt good character and manners towards everyone but reserve deep friendship for those who will encourage them towards the sincere obedience of Allah, the Exalted. Only a Muslim can do this for another Muslim. A non-Muslim on the other hand, will either directly or indirectly encourage a Muslim to disobey Allah, the Exalted, even if they do not intend this. This is because a non-Muslim lives by a separate code of conduct then a Muslim. And the behaviour which is acceptable to a non-Muslim may not be acceptable in the eyes of Islam.

Chapter 3 Alee Imran, verse 118:

"…Hatred has already appeared from their mouths, and what their breasts conceal is greater…"

Generally speaking, a muslim must avoid adopting a naive attitude whereby they allow others to take advantage of them. Islam does teaches muslims to always interpret the words and actions of others in a positive way. For example, the Holy Prophet Muhammad, peace and blessings be upon him, has advised in a Hadith found in Sunan Abu Dawud, number 4993, that thinking well about people is an aspect of worshipping Allah, the

Exalted. None the less, this does not mean one should adopt an attitude whereby they are completely oblivious to the negative words and actions of other people. As indicated at the end of verse 118, a muslim must always ensure they give the benefit of the doubt to others where possible but also protect themselves from the negative behaviour of others within the limits of Islam, especially in cases where they have already been wronged by a particular person in the past. This has been indicated in a Hadith found in Sahih Bukhari, number 6133. Chapter 3 Alee Imran, verse 118:

"…We have certainly made clear to you the signs, if you will use reason."

Generally speaking, as Allah, the Exalted, knows all things, He alone can provide the perfect code of conduct for people which leads to peace of mind in both worlds. Allah, the Exalted, is the only One who can teach people how to correctly use the blessings He has granted them so that they obtain a balanced mental and physical state and correctly place everything and everyone within their lives while adequately preparing for their accountability on Judgement Day. Whereas, all man-made codes of conduct will never lead to peace of mind as they lack in knowledge, experience and foresight and due to biases. Therefore, a person must accept and act on Islamic teachings for their own sake, even if it contradicts their desires. They must behave as a wise patient who accepts and acts on the medical advice of their doctor knowing it is best for them, even though they are prescribed bitter medicines and a strict diet plan. The same way this wise patient will achieve good mental and physical health, so will the person who accepts and acts on Islamic teachings. Even though, in most cases, patients do not understand the science behind the medicines they are prescribed and therefore blindly trust their doctor, Allah, the Exalted, invites people to reflect on the teachings of Islam so that they can

appreciate its positive effects on their lives. He does not expect people to blindly trust the teachings of Islam and instead He wants them to recognize its truthfulness from its clear proofs. But this requires a person to adopt an unbiased and open mind when approaching the teachings of Islam. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….”"

And chapter 3 Alee Imran, verse 118:

“…We have certainly made clear to you the signs, if you will use reason.”

In addition, as Allah, the Exalted, alone controls the spiritual hearts of people, the abode of peace of mind, He alone decides who obtains it and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

And it is clear that Allah, the Exalted, will only give peace of mind to those who use the blessings He has granted them correctly.

Chapter 3 Alee Imran, verse 119:

"Here you are loving them but they are not loving you…"

Generally speaking, the sign of love between people is defined by how much they encourage each other to the obedience of Allah, the Exalted. This involves using the blessings they have been granted correctly as outlined in Islamic teachings. This is because the one who truly loves another person will desire for them to obtain peace of mind in both worlds. As peace of mind is only obtained in the obedience of Allah, the Exalted, they will encourage their beloved towards it. But if one encourages another person towards the disobedience of Allah, the Exalted, then it proves their lack of love for them, as they do not wish the other person to obtain peace of mind in both worlds. Therefore, every person must define their relationship with others based on whether they encourage them to the obedience of Allah, the Exalted, or not. This alone will show them whether they truly love them or not.

Chapter 3 Alee Imran, verse 119:

"Here you are loving them but they are not loving you, while you believe in the Scripture - all of it…"

This verse could also be hinting at the reality that when one strives to implement Islamic teachings within their life, they will be criticized by others they have a relationship with, such as their relatives. This is an inevitable reality that most muslims face whenever they strive harder to act on Islamic teachings. This occurs as implementing Islamic teachings often contradicts the desires of people and they therefore ignore them. But when they observe others striving to act on these teachings it makes them feel like bad muslims and so as a result they criticise the one who is trying to act on Islamic teachings. In cases like these, one must continue learning and acting on Islamic teachings so that it guides them to peace of mind in both worlds. This occurs as Islamic teachings shows one how to correctly use the blessings they have been granted. This will lead them to a balanced mental and physical state and cause them to correctly place everything and everyone within their life. One must remember that pleasing people that criticize them by ignoring Islamic teachings will only cause them to misuse the blessings they have been granted. As a result, they will not obtain a balanced mental and physical state and they will misplace everything and everyone within their life. This will prevent them from obtaining peace of mind, even if others are pleased with them for ignoring Islamic teachings.

Chapter 3 Alee Imran, verse 119:

“Here you are loving them but they are not loving you, while you believe in the Scripture - all of it…”

This verse also indicates that when one learns and acts on Islamic teachings it will cause them to adopt sincerity to other people. Adopting sincerity to other people is an important aspect of Islam according to the Hadith found in Sahih Muslim, number 196. Sincerity to others will cause one to verbally and practically support others in good things according to one’s means, such as financial, emotional and physical help. This will ensure the society develops and progresses in a positive direction. Sincerity will also encourage one to treat others in a way they themself desire to be treated by other people. This will ensure the rights of people are fulfilled and cause the spread of peace and justice within the society. Whereas, the one who fails to learn and act on Islamic teachings will not adopt this sincerity to others. Their insincerity to others will cause disunity, digression, injustice and a lack of peace to spread within society.

Chapter 3 Alee Imran, verse 119:

“…And when they meet you, they say, "We believe." But when they are alone, they bite their fingertips at you in rage. Say, "Die in your rage. Indeed, Allāh is Knowing of that within the breasts."”

As warned by this verse, one must avoid adopting a two-faced attitude whereby they change their behaviour in order to please different groups of people. This is a foul attitude which only leads to disgrace in both worlds. In this world, Allah, the Exalted, will expose the two-faced person for everyone to see and as a result, the people they tried to please with their attitude will dislike them. And in the hereafter their punishment will be more severe. For example, the Holy Prophet Muhammad, peace and blessings be upon him, has warned in a Hadith found in Sunan Abu Dawud, number 4873, that whoever adopts a two faced attitude will have two tongues of fire on the Day of Judgment.

Chapter 3 Alee Imran, verse 120:

“If good touches you, it distresses them; but if harm strikes you, they rejoice at it…”

This attitude is a direct result of envy. Envy is a major sin which must be avoided at all costs. It is a major sin as the envier directly challenges the choice of Allah, the Exalted. They behave as if Allah, the Exalted, made a mistake by granting a particular blessing to someone else instead of them. The one who allows their envy to strive verbally and physically against the one they envy will only destroy their own good deeds. This has been warned in a Hadith found in Sunan Ibn Majah, number 4210. Lawful envy is when one wishes to obtain a similar blessing to someone else without the latter losing what they have been granted. Even though this type is lawful, yet it is only praiseworthy in religious matters and blameworthy in worldly matters. For example, the Holy Prophet Muhammad, peace and blessings

be upon him, advised two cases of lawful and praiseworthy envy in a Hadith found in Sahih Muslim, number 1896. One can envy the person who uses their knowledge correctly and teaches others it. The other person one can envy is the one who obtains lawful wealth and spends it in ways pleasing to Allah, the Exalted.

One must avoid envy by understanding that it is a major sin which challenges the distribution choice of Allah, the Exalted. They must understand that Allah, the Exalted, grants each person what is best for them. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

Therefore, instead of envying others they must concentrate on using the blessings they have been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This will lead to further blessings and peace of mind and success in both worlds. Chapter 14 Ibrahim, verse 7:

"…If you are grateful, I will surely increase you [in favor]…"

And chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Whereas, envying others will only cause one to forget obeying Allah, the Exalted, which in turn leads to trouble in both worlds. Chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

As indicated by verse 120, the muslim who is envied must remain patient against the verbal and physical actions of their envier and only defend themselves within the bounds of Islam. Patience involves avoiding complaining through one's speech and actions and maintaining one's sincere obedience to Allah, the Exalted, which involves using the blessings

they have been granted in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This is how one seeks refuge with Allah, the Exalted, from their envier. Chapter 113 Al Falaq, verses 1 and 5:

“Say, "I seek refuge in the Lord of daybreak…And from the evil of an envier when he envies.""

Allah, the Exalted, will then protect them from the negative effects of their envier, even if this is not obvious to them, as Allah, the Exalted, acts according to His infinite knowledge and wisdom and not according to the very limited thinking of people. Chapter 3 Alee Imran, verse 120:

“…And if you are patient and fear Allāh, their plot will not harm you at all. Indeed, Allāh is encompassing of what they do.”

Allah, the Exalted, advises muslims that the key to divine protection from the harm of others, such as those who envy them or criticise them for acting on Islamic teachings, is remaining patient on the obedience of Allah, the Exalted. One must continue to sincerely obey Allah, the Exalted, by using the blessings they have been granted correctly as outlined in Islamic teachings, as this alone will lead them to peace of mind, irrespective of the behaviour of others, as Allah, the Exalted, controls all things, including the

spiritual hearts of people, the abode of peace of mind. Chapter 65 At Talaq, verse 2:

"…And whoever fears Allah - He will make for him a way out."

But it is important to note that this divine protection occurs according to the infinite knowledge and wisdom of Allah, the Exalted, and not according to the desires and plans of people. Therefore, it occurs at the best time and in the best way even if this is not obvious to people. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

Chapter 3 – Alee Imran, Verses 121-129

وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ ٱلْمُؤْمِنِينَ مَقَٰعِدَ لِلْقِتَالِ ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٢١﴾

إِذْ هَمَّت طَّآئِفَتَانِ مِنكُمْ أَن تَفْشَلَا وَٱللَّهُ وَلِيُّهُمَا ۗ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ﴿١٢٢﴾

وَلَقَدْ نَصَرَكُمُ ٱللَّهُ بِبَدْرٍ وَأَنتُمْ أَذِلَّةٌ ۖ فَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٢٣﴾

إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَن يَكْفِيَكُمْ أَن يُمِدَّكُمْ رَبُّكُم بِثَلَٰثَةِ ءَالَٰفٍ مِّنَ ٱلْمَلَٰٓئِكَةِ مُنزَلِينَ ﴿١٢٤﴾

بَلَىٰٓ ۚ إِن تَصْبِرُوا۟ وَتَتَّقُوا۟ وَيَأْتُوكُم مِّن فَوْرِهِمْ هَٰذَا يُمْدِدْكُمْ رَبُّكُم بِخَمْسَةِ ءَالَٰفٍ مِّنَ
ٱلْمَلَٰٓئِكَةِ مُسَوِّمِينَ ﴿١٢٥﴾

وَمَا جَعَلَهُ ٱللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُم بِهِۦ ۗ وَمَا ٱلنَّصْرُ إِلَّا مِنْ عِندِ ٱللَّهِ ٱلْعَزِيزِ ٱلْحَكِيمِ
﴿١٢٦﴾

لِيَقْطَعَ طَرَفًا مِّنَ ٱلَّذِينَ كَفَرُوٓا۟ أَوْ يَكْبِتَهُمْ فَيَنقَلِبُوا۟ خَآئِبِينَ ﴿١٢٧﴾

لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَىْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَٰلِمُونَ ﴿١٢٨﴾

وَلِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۚ يَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ
﴿١٢٩﴾

“And [remember] when you, [Prophet Muhammad, peace and blessings be upon him], left your family in the morning to post the believers at their stations for the battle [of Uḥud] - and Allah is Hearing and Knowing.

When two parties among you were about to lose courage, but Allah was their ally; and upon Allah the believers should rely.

And already had Allah given you victory at [the battle of] Badr while you were weak [few in number]. Then fear Allah; perhaps you will be grateful.

[Remember] when you said to the believers, "Is it not sufficient for you that your Lord should reinforce you with three thousand angels sent down?”

Yes, if you remain patient and conscious of Allah and they [i.e., the enemy] come upon you [attacking] in rage, your Lord will reinforce you with five thousand angels having marks [of distinction].

And Allah made it not except as [a sign of] good tidings for you and to reassure your hearts thereby. And victory is not except from Allah, the Exalted in Might, the Wise.

That He might cut down a section of the disbelievers or suppress them so that they turn back disappointed.

Not for you is the decision whether He forgives them or punishes them, for indeed, they are wrongdoers.

And to Allah belongs whatever is in the heavens and whatever is on the earth. He forgives whom He wills and punishes whom He wills. And Allah is Forgiving and Merciful.”

In this section of verses, Allah, the Exalted, discusses the events of the Battle of Uhud, which occurred in the third year after the Holy Prophet Muhammad, peace and blessings be upon him, migrated to Medina. Chapter 3 Alee Imran, verse 121:

“*And [remember] when you, [Prophet Muhammad, peace and blessings be upon him], left your family in the morning to post the believers at their stations for the battle [of Uḥud]…”*

This indicates the importance of leading by example, as the Holy Prophet Muhammad, peace and blessings be upon him, actively took part in the battle, just like his Companions, may Allah be pleased with them, did. Generally speaking, leading by example is one of the most important characteristics to adopt in respect to guiding others, such as one’s children. Leading by example involves learning and acting on the teachings of Islam so that others recognize its truthfulness through their actions and speech. Only then can muslims teach the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, to the next generation so that they understand the truthfulness of Islam through evidence, instead of through blind imitation. This will ensure they remain firm on the teachings of Islam throughout their lives. It is sad to observe how most muslim parents are extremely eager in teaching the next generation worldly knowledge which leads to worldly success yet they neglect their religious education and instead hand their religious education over to others, even though it is their duty to teach their children the foundations of Islam directly. Even though encouraging the next generation to gain worldly knowledge is praiseworthy, none the less, parents must not neglect the teaching of religious knowledge. Sending children to Mosques to learn how to recite the Holy Quran without understanding is simply not

good enough. A teenager needs to accept Islam based on evidence, not blind imitation, otherwise they will only drift away from Islam with the passing of time as they will observe Islam as a part of culture which can be discarded over time. When one accepts Islam based on evidence they will understand that Islam is a way of life, which must be applied in every situation and applied when one uses every blessing they have been granted. This is only possible when the elders within their family teach them the clear proofs and evidences of the truthfulness of Islam. And this is only possible when these elders, such as parents, lead by example, by learning and acting on Islamic teachings themselves.

Chapter 3 Alee Imran, verse 121:

"*And [remember] when you, [Prophet Muhammad, peace and blessings be upon him], left your family in the morning to post the believers at their stations for the battle [of Uḥud]…"*

In addition, this verse indicates the importance of understanding that Islam demands sacrifice. Islam is not a religion which only aims to make people feel better about themselves, even when they adopt laziness. Islam is not a religion of feelings and emotions but a religion of actions and struggle which affects every situation they experience and every worldly blessing they interact with. Just like a person cannot achieve worldly success, such as becoming a doctor, without sacrifice and effort, neither can a muslim obtain peace of mind in both worlds without sacrifice and effort. This effort involves using the blessings one has been granted correctly as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace

and blessings be upon him. As this effort often contradicts a person's desires, they must learn the clear proofs and evidences within Islamic teachings which indicate how sincerely obeying Allah, the Exalted, leads to peace of mind both worlds. This will ensure one adopts strong faith. Strong faith is vital to obtain as it ensures one remains firm on the obedience of Allah, the Exalted, through every situation, whether times of ease or difficulty. On the other hand, the one who remains ignorant of Islamic teachings will obtain weak faith. This person will easily disobey Allah, the Exalted, whenever their desires are contradicted as they fail to observe how leaving their desires and instead obeying Allah, the Exalted, leads to peace of mind in both worlds. Therefore, one must obtain certainty of faith through learning and acting on Islamic knowledge so that they remain firm on the obedience of Allah, the Exalted, at all times. This involves using the blessings one has been granted correctly, as outlined in Islamic teachings. This will ensure they obtain peace of mind in both worlds, through obtaining a balanced mental and physical state and by correctly placing everyone and everything within their life.

A person will achieve peace of mind according to their efforts to obey Allah, the Exalted. If their efforts are minimal, they should not expect much in return. As Allah, the Exalted, knows all things He will compensate each person according to their intentions, speech and actions. Chapter 3 Alee Imran, verse 121:

"…and Allāh is Hearing and Knowing."

It is vital to understand that faith is like a plant which needs nourishment through acts of obedience in order to flourish and survive. Just like a plant which fails to obtain nourishment, such as sunlight, will fail to flourish and may even die, the faith of a person who fails to nourish it with acts of obedience will not flourish and is in serious danger of dying. This is the greatest loss.

Chapter 3 Alee Imran, verse 121:

"*And [remember] when you, [Prophet Muhammad, peace and blessings be upon him], left your family in the morning to post the believers at their stations for the battle [of Uḥud] - and Allah is Hearing and Knowing."*

When the non-Muslim army reached close to Uhud, the Holy Prophet Muhammad, peace and blessings be upon him, had a dream which suggested that the Muslim army should remain in Medina and confront the enemy within the city. But the young Companions, may Allah be pleased with them, who had not witnessed the Battle of Badr, kept urging him to march forward and meet the non-Muslim army in Uhud, which he eventually agreed to. After the Holy Prophet Muhammad, peace and blessings be upon him, put on his battle armor, the young Companions, may Allah be pleased with them, realized their error and advised the Holy Prophet Muhammad, peace and blessings be upon him, to revert back to his initial suggestion to confront the non-Muslim army within Medina. But the Holy Prophet Muhammad, peace and blessings be upon him, replied that it was not proper for a Holy Prophet, peace be upon them, to take off his battle armor without confronting the enemies of Allah, the Exalted. This

has been discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 3, Page 14.

The Holy Prophet Muhammad, peace and blessings be upon him, did not change his decision even though his dream indicated that staying in Medina was preferred, as he wanted to set a good example for all leaders till the end of time. A good leader does not behave in a unsure manner by changing their commands without a valid reason, such as obtaining new information regarding the enemy. Behaving in this manner would only cause the soldiers to lose confidence in their leader, which is something extremely dangerous during a time of war. Therefore, the Holy Prophet Muhammad, peace and blessings be upon him, remained firm on his command to march out to Uhud. Generally speaking, one should adopt a strong attitude in life whereby they remain firm on their lawful worldly and religious decisions and only change course due to evidence and knowledge. The one who adopts an unsure attitude will never fully commit to any decision they make, thereby losing out on some of the benefits they could have gained by being fully committed and dedicated to their decision. In addition, this person will constantly look backwards, even though they cannot change history, which will prevent them from looking forwards and benefiting from their opportunities and current situation.

When the Holy Prophet Muhammad, peace and blessings be upon him, departed Medina in order to confront the enemy at Uhud, the leader of the hypocrites, Abdullah Bin Ubayy retreated with his 300 men aiming to weaken the resolve of the muslims. His plan almost worked as the resolve of a few of the Companions, may Allah be pleased with them, weakened but their strong faith in Allah, the Exalted, overcame the whisperings of the

Devil and they remained firm. Allah, the Exalted, revealed chapter 3 Alee Imran, verse 122, regarding this critical moment:

"When two parties among you were about to lose courage, but Allāh was their ally; and upon Allāh the believers should rely."

This has been discussed in Imam Safi Ur Rahman's, The Sealed Nectar, Pages 250-251.

One must follow in the footsteps of the Companions, may Allah be pleased with them, by adopting trust in Allah, the Exalted. This involves using the means one has been provided by Allah, the Exalted, according to the teachings of Islam and then accepting the outcome of the situation, which Allah, the Exalted, decides by remaining firm on His obedience, knowing He alone decides what is best for everyone involved, even if this is not obvious to them. This involves using the blessings one has been granted correctly as outlined in Islamic teachings. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

For example, a sick person should take lawful medicine according to the teachings of Islam and then accept the decision of Allah, the Exalted, on whether they are cured from the sickness or not, knowing whatever He decides is best for them, even if this is not obvious to them.

Chapter 3 Alee Imran, verse 122:

“When two parties among you were about to lose courage, but Allāh was their ally; and upon Allāh the believers should rely.”

This verse also indicates the importance of remaining firm on the obedience of Allah, the Exalted, in every situation, especially during difficulties. The real test of one’s verbal declaration of faith is when they remain firm on the obedience of Allah, the Exalted, in difficult situations whereby their desires are contradicted. This obedience involves using the blessings one has been granted correctly as outlined in Islamic teachings. Obeying Allah, the Exalted, in situations which suit a person’s desires is not so special, as the hypocrites even did this. The obedience of Allah, the Exalted, will ensure one obtains peace of mind and the protection and aid of Allah, the Exalted, in both worlds. Chapter 65 At Talaq, verse 2:

“…And whoever fears Allah - He will make for him a way out.”

But it is important to note that this divine aid is not according to the desires of people. It is always according to the infinite knowledge and wisdom of Allah, the Exalted. Therefore, this divine aid occurs according to when it is best for people and in a way which is best for them, even if this is not obvious to them. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

One must therefore remain firm on the obedience of Allah, the Exalted, at all times, knowing they will be granted peace of mind and success in both worlds, one way or another and whether this is obvious to them or not. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Allah, the Exalted, then reminded the Companions, may Allah be pleased with them, after their apparent defeat at the Battle of Uhud, that He had granted them victory at an earlier battle, the Battle of Badr. Chapter 3 Alee Imran, verse 123:

“And already had Allāh given you victory at [the battle of] Badr while you were weak [i.e., few in number]…”

This indicates the importance of remembering the blessings of Allah, the Exalted, during difficulties as it is an excellent way to remain patient and even grateful to Allah, the Exalted. Chapter 3 Alee Imran, verse 123:

“…Then fear Allāh; perhaps you will be grateful.”

Gratitude in one’s intention involves only acting in order to please Allah, the Exalted. Gratitude in one’s speech involves speaking what is good or remaining silent. And gratitude in one’s actions involves using the blessings one has been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. In addition, patience involves avoiding complaining with one’s speech or actions and remaining firm on the obedience of Allah, the Exalted, believing He only chooses what is best for them, even if this is not obvious to them. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

Therefore, the one who acts in the correct way in every situation will have the constant support and mercy of Allah, the Exalted, which in turn leads to peace of mind in both worlds. This has been advised in a Hadith found in Sahih Muslim, number 7500.

Chapter 3 Alee Imran, verses 124-125:

“[Remember] when you said to the believers, "Is it not sufficient for you that your Lord should reinforce you with three thousand angels sent down? Yes, if you remain patient and conscious of Allāh and they [i.e., the enemy] come upon you [attacking] in rage, your Lord will reinforce you with five thousand angels having marks [of distinction]."

Allah, the Exalted, set the condition of receiving divine aid in these verses as remaining patient and adopting piety. As discussed earlier, patience involves avoiding complaining with one’s speech or actions and remaining firm on the obedience of Allah, the Exalted, believing He only chooses what is best for them, even if this is not obvious to them. Piety involves using the blessings one has been granted correctly as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, so that they achieve peace of mind in both worlds. Piety therefore ensures one obtains a balanced mental and physical state and correctly places everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement.

In addition, an aspect of piety is to avoid some lawful things out of fear it will take one to the unlawful. Chapter 2 Al Baqarah, verse 187:

“…These are the limits [set by] Allah, so do not approach them…”

Allah, the Exalted, never said not to cross His limits, instead He made it clear people must not even approach His limits. This advice has been echoed throughout the Holy Quran. For example, Allah, the Exalted, commanded the Holy Prophet Adam, peace be upon him, not to eat from the tree in Paradise but advised him not to even approach the tree, even though approaching it was lawful. Chapter 7 Al A’raf, verse 19:

“And "O Adam, dwell, you and your wife, in Paradise and eat from wherever you will but do not approach this tree, lest you be among the wrongdoers."”

There are countless examples which indicate that just because something is lawful it does not mean someone should do it, as approaching the limits of Allah, the Exalted, is not unlawful, only crossing them is unlawful. Certain lawful things, such as vain things, must be avoided as it often leads to the unlawful. For example, vain speech, which is not considered a sin, often

leads to sins such as backbiting and lying. Vain spending of wealth often leads to wasteful spending, which is a sin. Chapter 17 Al Isra, verse 27:

“Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful.”

The vast majority of people who have become misguided, became so through a step by step process. For example, they approached unlawful things without taking part in them and eventually, over time, were encouraged and tempted to take part in those unlawful things. For example, someone who accompanies people who drink alcohol, is more likely to eventually drink it then the person who does not accompany people who drink alcohol. This attitude of avoiding some lawful things, especially, vain things, is something the Holy Prophet Muhammad, peace and blessings be upon him, has advised in a Hadith found in Jami At Tirmidhi, number 2451. In fact, he advised that a person cannot become pious, meaning, they cannot become steadfast on using the blessings they have been granted correctly as outlined in Islamic teachings, until they abandon some lawful things out of fear it will lead them to the unlawful. Therefore, one must pay extra attention to not only avoiding unlawful things but to avoid some lawful things, especially, vain things, out of fear it will eventually take them to the unlawful. This will ensure they remain firm on the sincere obedience of Allah, the Exalted, which involves using the blessings one has been granted correctly, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, which is the essence of righteousness and leads to peace of mind in both worlds. Chapter 2 Al Baqarah, verse 187:

“…Thus does Allah make clear His verses [i.e., ordinances] to the people that they may become righteous.”

And chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Whereas, the one who fails to understand the importance of not approaching the limits of Allah, the Exalted, will overindulge in lawful things, especially vain things, which will only increase the chances of them committing unlawful things and cause them to misuse the blessings they have been granted, which in turn leads to stress, difficulties and trouble in both worlds, even if they experience moments of entertainment, as they cannot escape the control and power of Allah, the Exalted. This is quite evident if one observes the life of those who behave in this manner, such as the rich. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

Chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

Chapter 3 Alee Imran, verses 124-125:

“[Remember] when you said to the believers, "Is it not sufficient for you that your Lord should reinforce you with three thousand angels sent down? Yes, if you remain patient and conscious of Allāh and they [i.e., the enemy] come upon you [attacking] in rage, your Lord will reinforce you with five thousand angels having marks [of distinction]."

But as some of the Companions, may Allah be pleased with them, unintentionally failed to show patience and piety, by adhering to the commands of the Holy Prophet Muhammad, peace and blessings be upon him, during the Battle of Uhud, they did not receive the help of the Angels

in this way. When the Battle of Uhud commenced, the Companions, may Allah be pleased with them, quickly overcame the non-Muslim army which caused them to retreat. But some of the archers the Holy Prophet Muhammad, peace and blessings be upon him, commanded to remain on a small mountain, Jabal Al Rumah, which is in front of Mount Uhud, irrespective of the outcome of the battle, believed that the battle was over and the command no longer applied. When they descended Jabal Al Rumah to collect the spoils of war this exposed the rear of the Muslim army. The non-Muslim army then rallied together and attacked the Muslims from both sides. This led to the martyrdom of many Companions, may Allah be pleased with them. This has been discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 3, Pages 29-30.

Even though the Companions, may Allah be pleased with them, did not commit a sin as they believed the order no longer applied as the battle seemed to be over, yet their good and pious desire for collecting the spoils of war, to use them in ways pleasing to Allah, the Exalted, led to trouble.

Generally speaking, this event therefore indicates the importance of strictly adhering to the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, at all times and avoiding all other actions, even if they lead to good deeds. The more one acts on other sources of religious knowledge, even if they lead to good deeds, the less they will act on the two sources of guidance, which in turn leads to misguidance. This is why the Holy Prophet Muhammad, peace and blessings be upon him, has warned in a Hadith found in Sunan Abu Dawud, number 4606, that any matter which is not rooted in the two sources of guidance will be rejected by Allah, the Exalted. In addition, the more one acts on other sources of religious knowledge the more they will

begin to act on things which contradict the teachings of Islam. This is how the Devil leads people astray, step by step. For example, a person facing difficulties will be advised to perform certain spiritual exercises which contradict and challenge the teachings of Islam. As this person is ignorant and has a habit of acting on other sources of religious knowledge, they will easily fall into this trap and begin to perform spiritual exercises that directly challenge the teachings of Islam. They will even begin to believe things about Allah, the Exalted, and the universe which contradict the teachings of Islam also, such as believing people or supernatural creatures can control their destiny, as their knowledge is taken from other than the two sources of guidance. Some of these misguided practices and beliefs are clear disbelief, such as practicing black magic. Chapter 2 Al Baqarah, verse 102:

“…It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Hārūt and Mārūt. But they [i.e., the two angels] do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]."…”

So a muslim can lose their faith without even realizing it, as they have the habit of acting on other sources of religious knowledge. This is why acting on religious innovations which are not rooted in the two sources of guidance is following in the footsteps of the Devil. Chapter 2 Al Baqarah, verse 208:

“O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.”

Chapter 3 Alee Imran, verses 123-127:

“And already had Allāh given you victory at [the battle of] Badr while you were weak [i.e., few in number]. Then fear Allāh; perhaps you will be grateful. [Remember] when you said to the believers, "Is it not sufficient for you that your Lord should reinforce you with three thousand angels sent down? Yes, if you remain patient and conscious of Allāh and they [i.e., the enemy] come upon you [attacking] in rage, your Lord will reinforce you with five thousand angels having marks [of distinction]. And Allāh made it not except as [a sign of] good tidings for you and to reassure your hearts thereby. And victory is not except from Allāh, the Exalted in Might, the Wise. That He might cut down a section of the disbelievers or suppress them so that they turn back disappointed.”

These verses could also be referring to the Battle of Badr where the Companions, may Allah be pleased with them, fulfilled the condition of patience and piety which led to Allah, the Exalted, sending down Angels to aid them. Chapter 8 Al Anfal, verse 12:

“[Remember] when your Lord inspired to the angels, "I am with you, so strengthen those who have believed. I will cast terror into the hearts of those who disbelieved, so strike [them] upon the necks and strike from them every fingertip."”

On one occasion during the Battle of Badr, a Companion, may Allah be pleased with him, pursued a non-Muslim soldier and heard the noise of a whip and someone speaking even though no one else was present. He found the non-Muslim dead. When he informed the Holy Prophet Muhammad, peace and blessings be upon him, what had occurred, he confirmed that was an Angel from the third Heaven. This has been mentioned in a Hadith found in Sahih Muslim, number 4588.

On another occasion, an Angel helped a Companion, may Allah be pleased with him, capture the uncle of the Holy Prophet Muhammad, peace and blessings be upon him, Abbas Bin Abdul Muttalib, who was coerced by the non-Muslims of Mecca to join them during this battle. This has been discussed in a Hadith found in Musnad Ahmad, Number 948.

From the Battles of Badr and Uhud, one can clearly observe how remaining patient and pious leads to divine aid and how without these two characteristics one can lose out on divine aid.

Chapter 3 Alee Imran, verse 126:

“And Allāh made it not except as [a sign of] good tidings for you and to reassure your hearts thereby. And victory is not except from Allāh, the Exalted in Might, the Wise.”

Allah, the Exalted, makes it clear in this verse that a person does not need an army in order to receive His support. One only needs to fulfil the conditions of patience and piety in order to receive divine aid in every situation they face. Therefore, one must remain patient on the obedience of Allah, the Exalted, for their own sake. This involves using the blessings they have been granted correctly as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. As Allah, the Exalted, is All Mighty He can provide this support even in the most impossible of situations. And as He is All wise, He knows how to provide aid at the best time and in the best way. Therefore, one must remain patient on His obedience, knowing divine aid is close, even if they do not realize it. Chapter 3 Alee Imran, verse 126:

“…And victory is not except from Allāh, the Exalted in Might, the Wise.”

Generally speaking, Allah, the Exalted, then warns all those who disobey Him, by misusing the blessings He has granted to them. Chapter 3 Alee Imran, verse 127:

“That He might cut down a section of the disbelievers or suppress them so that they turn back disappointed.”

Those who misuse the blessings they have been granted will always end up with disappoint and the mental issues which accompany it, such as depression. This is because misusing the blessings one has been granted leads to an unbalanced mental and physical state, it causes one to misplace everything and everyone within their life and prevents them from preparing adequately for their accountability on the Day of Judgement. Therefore, disobeying Allah, the Exalted, leads only to disappoint, stress and trouble in both worlds, even if one possesses worldly luxuries. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

Chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

During the Battle of Uhud, the Holy Prophet Muhammad, peace and blessings be upon him, was heavily wounded. His teeth were broken and his face and lips were cut. This has been discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 3, Page 30. The Holy Prophet Muhammad, peace and blessings be upon him, was so worried and aggrieved for his people that while wiping away his blood from his face, he asked himself how could Allah, the Exalted, forgive the people which harmed their Holy Prophet, peace and blessings be upon him, in this manner. Then Allah, the Exalted, revealed the following verse and reassured the Holy Prophet Muhammad, peace and blessings be upon him, that the door of forgiveness was still open for them. Chapter 3 Alee Imran, verse 128:

"Not for you is the decision whether He forgives them or punishes them, for indeed, they are wrongdoers."

This has been discussed in a Hadith found in Sunan Ibn Majah, number 4027. While facing this harm from the non-Muslims, the Holy Prophet Muhammad, peace and blessings be upon him, was supplicating to Allah, the Exalted, to forgive them as they did not possess the knowledge and full understanding of what they were doing. This has been discussed in Imam Safi Ur Rahman's, The Sealed Nectar, Pages 268-269.

Even in such an extreme case, Allah, the Exalted, mentioned forgiveness for those who were trying to kill His Holy Prophet Muhammad, peace and

blessings be upon him, before mentioning punishing them. This indicates the vastness of His mercy and forgiveness. One must therefore take the respite Allah, the Exalted, grants them, as He does not punish people immediately for their sins. Chapter 16 An Nahl, verse 61:

“And if Allāh were to impose blame on the people for their wrongdoing, He would not have left upon it [i.e., the earth] any creature, but He defers them for a specified term. And when their term has come, they will not remain behind an hour, nor will they precede [it].”

Sincere repentance involves feeling guilty, seeking the forgiveness of Allah, the Exalted, and anyone who has been wronged, as long as this will not lead to further trouble. One must sincerely promise to avoid committing the same or similar sin again and make up for any rights which have been violated in respect to Allah, the Exalted, and people. One must not be fooled into believing that the respite Allah, the Exalted, grants them will go on forever, as everything has a time limit. There is a big difference between punishment being delayed and no punishment. Therefore, one must hasten to sincere repentance without delay in order to benefit from the respite Allah, the Exalted, grants people otherwise they will be left empty handed and full of regrets when they face the consequences of their actions, as they cannot escape the control and power of Allah, the Exalted, in this world or in the next. Chapter 3 Alee Imran, verse 129:

“And to Allāh belongs whatever is in the heavens and whatever is on the earth…”

In this world, the worldly things a person obtains through the disobedience of Allah, the Exalted, will become a source of stress, trouble and misery for them. This is a direct result of misusing the worldly things they have been granted by Allah, the Exalted, as this prevents one from obtaining a balanced mental and physical state and causes them to misplace everything and everyone within their life. And as this behaviour prevents one from practically preparing for their accountability on the Day of Judgement, the punishment they face in the hereafter will be more obvious and far worse. But as mentioned earlier, as long as one is alive they have the opportunity to sincerely repent and mend their ways, as Allah, the Exalted, prefers forgiving people then punishing them. Chapter 3 Alee Imran, verse 129:

"…He forgives whom He wills and punishes whom He wills. And Allāh is Forgiving and Merciful."

This verse also eliminates the concept of wishful thinking whereby one persists on the disobedience of Allah, the Exalted, and still expects to receive His mercy and forgiveness in both worlds. This behaviour must be avoided as it has no value in Islam. This verse makes it clear that even though Allah, the Exalted, prefers forgiving people, it does not mean He will not punish those who disobey Him. One must therefore avoid wishful thinking and adopt real hope in the mercy and forgiveness of Allah, the Exalted. Hope involves striving in the obedience of Allah, the Exalted, by using the blessings one has been granted correctly as outlined in Islamic teachings, sincerely repenting whenever one happens to commit a sin and

then relying on His mercy and forgiveness. The difference between wishful thinking and hope has been explained in this way in a Hadith found in Jami At Tirmidhi, number 2459.

Chapter 3 Alee Imran, verse 129:

“*And to Allah belongs whatever is in the heavens and whatever is on the earth. He forgives whom He wills and punishes whom He wills. And Allah is Forgiving and Merciful.”*

Ultimately, as the entire creation belongs to and is under the complete control and jurisdiction of Allah, the Exalted, a person has no choice but to comply with His rules. Just like a person will face trouble if they fail to comply with the rules set by the government in charge of a particular country, so will they face trouble in both worlds if they fail to comply with the rules of the Owner of the universe. A person may be able to leave a country if they are not pleased with its rules but they will not be able to escape to a place where the rules and jurisdiction of Allah, the Exalted, do not apply. A person may be able to change the rules of their society but they will never be able to change the rules of Allah, the Exalted. In addition, just like a person who owns a house decides the rules of the house, even if other people object to these rules, similarly, the universe belongs to Allah, the Exalted, and therefore, He alone decides the rules of this universe, whether people like these rules or not. Therefore, one must comply with these rules, for their own sake. The one who understands this fact will comply with the rules of Allah, the Exalted, and strive to obey Him by using the blessings they have been granted in ways pleasing to Him, as outlined

in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. A person can either strive to learn the wisdoms behind the commands and prohibitions of Allah, the Exalted, so that they understand how they benefit them and the wider society and how they lead to peace of mind and body in both worlds or they can worship their desires and reject the teachings of Islam. But the one who fails to comply with Islamic rules should prepare themselves to face the consequences of their choice in both worlds and no objections, protests or complaints will save them. Chapter 18 Al Kahf, verse 29:

“And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve." Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place.”

Chapter 3 – Alee Imran, Verses 130-136

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَأْكُلُوا۟ ٱلرِّبَوٰٓا۟ أَضْعَٰفًا مُّضَٰعَفَةً ۖ وَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تُفْلِحُونَ
﴿١٣٠﴾

وَٱتَّقُوا۟ ٱلنَّارَ ٱلَّتِىٓ أُعِدَّتْ لِلْكَٰفِرِينَ ﴿١٣١﴾

وَأَطِيعُوا۟ ٱللَّهَ وَٱلرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٣٢﴾

۞ وَسَارِعُوٓا۟ إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ أُعِدَّتْ
لِلْمُتَّقِينَ ﴿١٣٣﴾

ٱلَّذِينَ يُنفِقُونَ فِى ٱلسَّرَّآءِ وَٱلضَّرَّآءِ وَٱلْكَٰظِمِينَ ٱلْغَيْظَ وَٱلْعَافِينَ عَنِ ٱلنَّاسِ ۗ وَٱللَّهُ
يُحِبُّ ٱلْمُحْسِنِينَ ﴿١٣٤﴾

وَٱلَّذِينَ إِذَا فَعَلُوا۟ فَٰحِشَةً أَوْ ظَلَمُوٓا۟ أَنفُسَهُمْ ذَكَرُوا۟ ٱللَّهَ فَٱسْتَغْفَرُوا۟ لِذُنُوبِهِمْ وَمَن
يَغْفِرُ ٱلذُّنُوبَ إِلَّا ٱللَّهُ وَلَمْ يُصِرُّوا۟ عَلَىٰ مَا فَعَلُوا۟ وَهُمْ يَعْلَمُونَ ﴿١٣٥﴾

أُو۟لَٰٓئِكَ جَزَآؤُهُم مَّغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا
وَنِعْمَ أَجْرُ ٱلْعَٰمِلِينَ ﴿١٣٦﴾

"O you who have believed, do not consume usury, doubled and multiplied, but fear Allah that you may be successful.

And fear the Fire, which has been prepared for the disbelievers.

And obey Allah and the Messenger that you may obtain mercy.

And hasten to forgiveness from your Lord and a garden [Paradise] as wide as the heavens and earth, prepared for the righteous.

Who spend [in the cause of Allah] during ease and hardship and who restrain anger and who pardon the people - and Allah loves the doers of good.

And those who, when they commit an immorality or wrong themselves [by transgression], remember Allah and seek forgiveness for their sins - and who can forgive sins except Allah? - and [who] do not persist in what they have done while they know.

Those - their reward is forgiveness from their Lord and gardens beneath which rivers flow [in Paradise], wherein they will abide eternally; and excellent is the reward of the [righteous] workers."

After commenting on the events of the Battle of Uhud, which resulted in a loss in manpower and a financial loss for the muslims, Allah, the Exalted, warns the muslim community to avoid dealing with usury. Chapter 3 Alee Imran, verse 130:

“O you who have believed, do not consume usury, doubled and multiplied, but fear Allāh that you may be successful.”

When Allah, the Exalted, calls upon the believers within the Holy Quran, His call is often connected to actualizing their verbal claim of faith. This is because a verbal claim of faith without actions has very little value in Islam. Actions are the proof and evidence one is required to obtain so that they obtain reward and mercy in both worlds. Just like a fruit bearing tree is only useful when it produces fruit, similarly, faith is only useful when it produces good actions. In this case, Allah, the Exalted, warns muslims from dealing with usury as it only causes financial instability for a society.

Financial interest denotes the amount that a lender receives from a borrower at a fixed rate of interest. At the time of the revelation of the Holy Quran many forms of interest transactions were practiced. Of these one was that the vendor sold an article and fixed a time limit for the payment of the price, stipulating that if the buyer failed to pay within the specified period of time they would extend the time limit but increase the price of the article. Another was that a person loaned a sum of money to another person and stipulated that the borrower should return a specified amount in excess of the amount loaned within a given time limit. A third form of interest transaction was that the borrower and vendor agreed that the

former would repay the loan within a certain limit at a fixed rate of interest, and that if they failed to do so within the limit the lender would extend the time limit but at the same time would increase the rate of interest. It is transactions such as these that the injunctions mentioned here apply.

Those who believe this fail to differentiate between the profit gained from lawful investment and financial interest. As a result of this confusion some argue that if profit on money invested in a business is lawful why should the profit made from a loan be deemed unlawful? They argue that instead of a person investing their wealth they loan it to somebody who in turn makes a profit out of it. In such circumstances why should the borrower not pay the lender a part of the profit? They fail to recognize that no business venture is immune from risk. No venture carries an absolute guarantee of profit. Therefore, it is not fair that the financier alone should be considered entitled to a profit at a fixed rate in all circumstances and should be protected against any chance of loss. It is not a part of justice that those who dedicate their resources are not guaranteed profit at any fixed rate whereas those who lend their wealth are fully secured against all risks of loss and are guaranteed profit at a fixed rate.

In a normal lawful transaction a buyer derives benefit from an item which they purchase from a seller. The seller receives compensation for the effort and time spent on making the item. In interest-related transactions on the other hand, exchange of benefits does not take place equitably. The interest receiving party receives a fixed amount as a payment for the loan they gave and thus their gain is secured. The other party can make use of the funds loaned but it may not always yield a profit. If such a person spends the borrowed funds on a need there will be no profit. Even if the funds are invested then one stands the chance of both making a profit or

incurring a loss. Hence an interest-related transaction causes either a loss on one side and a profit on the other or an assured and fixed profit on one side and an uncertain profit on the other. Therefore, lawful trade is not equal to financial interest.

In addition, the burden of interest makes it extremely difficult for borrowers to repay the loan. They may even have to borrow from another source in order to pay off the original loan and interest. Because of the way interest works the sum outstanding against them often remains even after they have repaid the loan. This financial pressure can prevent people obtaining the necessities of life for themselves and their families. This stress can lead to many physical and mental problems.

Ultimately, in this type of system only the rich get richer while the poor get poorer.

Even though dealing with financial interest may outwardly seem that a person gains wealth but in reality it only causes an overall loss to them. This loss can take many forms. For example, it may lead them to losing good and lawful business dealings they could have obtained if they refrained from dealing with financial interest. Allah, the Exalted, may cause them to use their wealth in ways which do not please them. For example, they may encounter physical ailments which causes them to spend their precious unlawful wealth thereby failing to use it in ways pleasing to them. The overall loss has a spiritual aspect also. The more they deal with financial interest the greater their greed becomes meaning, their greed for worldly things is never satisfied which by definition makes them poor even

if they possess much wealth. These people will go from one worldly issue to another throughout the day failing to achieve contentment as they lost the grace which accompanies lawful business and wealth. This may even push them towards gaining more unlawful wealth through financial interest and other means. The loss in the hereafter is more obvious. They will be left empty handed on the Day of Judgement as no good deed which is rooted in the unlawful, such as giving charity with unlawful wealth, is accepted by Allah, the Exalted. It does not take a scholar to determine where this person is likely to end up on Judgement Day.

There is a huge difference between lawful business transactions and interest-related transactions. The former plays a beneficial role in society whereas the latter leads to its decline. By its very nature interest breeds greed, selfishness, apathy and cruelty towards others. It leads to the worship of wealth and destroys compassion and unity with others. Thus it can ruin society from both an economic and a moral viewpoint.

Charity, on the other hand, is the outcome of generosity and compassion. Due to mutual co-operation and goodwill the society will develop positively which in turn benefits everyone. It is obvious that if there is a society whose individuals are selfish in their dealings with one another, in which the interests of the rich are directly opposed to the interests of the common people, that society does not rest on stable foundations. In such a society, instead of love and compassion there is bound to grow mutual spite and bitterness.

To conclude, when people fulfil their own needs and the needs of their dependents and then spend in charitable ways with their surplus wealth or take part in mutually lawful business ventures then the trade, industry, and agriculture in such a society will improve. The standard of living within the society will rise and production in it will be much higher than in societies where economic activity is constricted by financial interest.

Chapter 3 Alee Imran, verse 130:

“O you who have believed, do not consume usury, doubled and multiplied…”

The Arabic word used for consume literally means to eat. This warns that dealing with unlawful means of obtaining wealth, such as financial interest, only encourages one to adopt a greedy and selfish mentality whereby they only care about earning more wealth irrespective of the negative effects it has on them and others. These people consume financial interest, just like a greedy person consumes food when they are extremely hungry. They become so obsessed with earning more wealth by whatever means that they appear insane by normal standards. Chapter 2 Al Baqarah, verse 275:

“*Those who consume interest cannot stand except as one stands who is being beaten by Satan into insanity…”*

The muslims who adopts this mentality will undoubtedly destroy their faith as they will do things which contradict it. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has warned in a Hadith found in Jami At Tirmidhi, number 2376, that the excessive love and desire for wealth and leadership is more destructive to a muslim's faith than the destruction caused by two hungry wolves which are set free on a herd of sheep. It is important to understand that this insane attitude will prevent one from achieving peace of mind, even if they obtain much wealth. This is because their attitude will cause them to misuse the blessings they have been granted, as a result they will not obtain a balanced mental and physical state and they will undoubtedly misplace everything and everyone within their life. The constant thought of gaining more wealth and the constant fear of losing whatever wealth they have obtained will only increase their stress, anxiety and trouble in both worlds. Extreme long hours of work and a lack of sleep and rest will only make things worse. Irrespective of how much wealth and other worldly things they obtain, they therefore will never find peace of mind. This is quite obvious when one observes the people who adopted the intense greed for obtaining wealth. Therefore, a muslim must avoid all forms of unlawful wealth, such as financial interest, for the sake of their mental and physical health.

In addition, it is important to note that just like a person's intention is the inward foundation of Islam, earning and utilizing lawful things is the outward foundation of Islam. If one's foundation is corrupt, then anything they do will be corrupt and rejected by Allah, the Exalted, such as donating charity. Corrupting the foundation of one's faith is far worse than committing sins which affect other parts of their faith and must therefore be avoided at all costs.

Allah, the Exalted, then makes a connection between a muslim persisting on sins and their punishment in the hereafter. In addition, He also connects persisting on major sins, such as dealing with usury, and dying as a disbeliever. Chapter 3 Alee Imran, verses 130-131:

"O you who have believed, do not consume usury, doubled and multiplied, but fear Allāh that you may be successful. And fear the Fire, which has been prepared for the disbelievers."

This verse eliminates wishful thinking which involves persisting on the disobedience of Allah, the Exalted, while expecting His mercy and forgiveness in both worlds. Whereas, real hope involves striving in the obedience of Allah, the Exalted, which involves using the blessings they have been granted correctly according to Islamic teachings and reforming one's behaviour and then hoping for the mercy and forgiveness of Allah, the Exalted, in both worlds. This difference has been discussed in a Hadith found in Jami At Tirmidhi, number 2459. Therefore, one must appreciate the difference and ensure they adopt real hope in the mercy and forgiveness of Allah, the Exalted, and avoid wishful thinking, as it has no value in Islam.

In addition, this verse warns muslims that if they persist on disobeying Allah, the Exalted, then there is a chance they will leave this world without their faith. This is because a verbal declaration of faith only has value when one actualizes it by practically obeying Allah, the Exalted. It is vital to

understand that faith is like a plant which must be nourished with acts of obedience to flourish and survive. The same way a plant which fails to obtain nourishment, such as sunlight, will die, so may well the faith of a person die who fails to nourish it with acts of obedience. This is the greatest loss. One must therefore avoid this outcome by fearing the consequences of their sins. Chapter 3 Alee Imran, verse 131:

"And fear the Fire, which has been prepared for the disbelievers."

Generally speaking, as the entire creation belongs to and is under the complete control and jurisdiction of Allah, the Exalted, a person has no choice but to comply with His rules. Just like a person will face trouble if they fail to comply with the rules set by the government in charge of a particular country, so will they face trouble in both worlds if they fail to comply with the rules of the Owner of the universe. A person may be able to leave a country if they are not pleased with its rules but they will not be able to escape to a place where the rules and jurisdiction of Allah, the Exalted, do not apply. A person may be able to change the rules of their society but they will never be able to change the rules of Allah, the Exalted. In addition, just like a person who owns a house decides the rules of the house, even if other people object to these rules, similarly, the universe belongs to Allah, the Exalted, and therefore, He alone decides the rules of this universe, whether people like these rules or not. Therefore, one must comply with these rules, for their own sake. The one who understands this fact will comply with the rules of Allah, the Exalted, and strive to obey Him by using the blessings they have been granted in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. A person can either strive to learn the wisdoms behind the commands and prohibitions of Allah, the

Exalted, so that they understand how they benefit them and the wider society and how they lead to peace of mind and body in both worlds or they can worship their desires and reject the teachings of Islam. But the one who fails to comply with Islamic rules should prepare themselves to face the consequences of their choice in both worlds and no objections, protests or complaints will save them. Chapter 18 Al Kahf, verse 29:

“And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve." Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place.”

One must therefore avoid misusing the blessings they have been granted as it leads to punishment in both worlds. In this world, the worldly things one obtains through disobeying Allah, the Exalted, will become a source of stress, trouble and difficulties for them, even if they possess worldly luxuries, as they cannot escape the power and control of Allah, the Exalted. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

In addition, the one who misuses the blessings they have been granted will obtain an unbalanced mental and physical state and they will misplace

everything and everyone within their life. This will add to their stress and trouble in both worlds. In addition, as this behaviour prevents them from adequately preparing for their accountability on the Day of Judgement, the punishment they face in the hereafter will be more obvious and far worse than the punishment of this world. Chapter 3 Alee Imran, verse 131:

“And fear the Fire, which has been prepared for the disbelievers.”

One must therefore avoid this attitude by striving in the obedience of Allah, the Exalted. This involves using the blessings they have been granted correctly as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This behaviour leads to peace of mind in both worlds. Therefore, a person must accept and act on Islamic teachings for their own sake, even if it contradicts their desires. They must behave as a wise patient who accepts and acts on the medical advice of their doctor knowing it is best for them, even though they are prescribed bitter medicines and a strict diet plan. The same way this wise patient will achieve good mental and physical health, so will the person who accepts and acts on Islamic teachings. This is because the only One who has the knowledge required to ensure a person achieves a balanced mental and physical state and correctly places everything and everyone within their life is Allah, the Exalted. The knowledge of the mental and physical states of humans possessed by society will never be enough to achieve this outcome, despite all the research that has been undertaken, as they cannot solve every issue a person can face within their life, their advice cannot cause one to avoid all types of mental and physical stress nor can their advice cause one to correctly place everything and everyone with in their life, due to limited knowledge, experience, foresight and due to biases. Allah, the Exalted, alone has this knowledge and He has granted it

to mankind in the form of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This truth is obvious when one observes those who use the blessings they have been granted according to Islamic teachings and those who do not. Even though, in most cases, patients do not understand the science behind the medicines they are prescribed and therefore blindly trust their doctor, Allah, the Exalted, invites people to reflect on the teachings of Islam so that they can appreciate its positive effects on their lives. He does not expect people to blindly trust the teachings of Islam and instead He wants them to recognize its truthfulness from its clear proofs. But this requires a person to adopt an unbiased and open mind when approaching the teachings of Islam. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….""

In addition, as Allah, the Exalted, alone controls the spiritual hearts of people, the abode of peace of mind, He alone decides who obtains it and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

And it is clear that Allah, the Exalted, will only give peace of mind to those who use the blessings He has granted them correctly. This is achieved

through the obedience of Allah, the Exalted, and His Holy Prophet Muhammad, peace and blessings be upon him. Chapter 3 Alee Imran, verse 132:

“And obey Allāh and the Messenger that you may obtain mercy.”

Obedience to Allah, the Exalted, involves performing good deeds for His pleasure. The one who acts for other reasons will not gain reward from Allah, the Exalted. This has been warned in a Hadith found in Jami At Tirmidhi, number 3154. Obedience to Allah, the Exalted, also involves fulfilling the three aspects of the Holy Quran. The first is reciting it correctly and regularly. The second aspect is understanding it and the final aspect is sincerely acting on it.

Obedience to the Holy Prophet Muhammad, peace and blessings be upon him, involves learning and acting on his life and teachings. One must therefore support their verbal declaration of believing, loving and respecting the Holy Prophet Muhammad, peace and blessings be upon him, by learning and acting on his life and teachings. Chapter 3 Alee Imran, verse 31:

“Say, "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful.""

And chapter 59 Al Hashr, verse 7:

"...And whatever the Messenger has given you - take; and what he has forbidden you - refrain from..."

Chapter 2 Al Baqarah, verse 80:

“And they say, "Never will the Fire touch us, except for [a few] numbered days." Say, "Have you taken a covenant with Allāh? For Allāh will never break His covenant. Or do you say about Allāh that which you do not know?"”

And chapter 4 An Nisa, verses 150-151:

“Indeed, those who disbelieve in Allāh and His messengers and wish to discriminate between Allāh and His messengers and say, "We believe in some and disbelieve in others," and wish to adopt a way in between. Those are the disbelievers, truly. And We have prepared for the disbelievers a humiliating punishment.”

And chapter 4 An Nisa, verse 80:

“He who obeys the Messenger has obeyed Allah…”

And chapter 33 Al Ahzab, verse 21:

“There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.”

One must model their character upon his blessed character so that they adopt good qualities, such as patience, gratitude and generosity, and abandon negative characteristics, such as envy, pride and greed. This will ensure they achieve peace of mind, as adopting positive characteristics leads to a positive mindset. Learning and acting on the life and teachings of the Holy Prophet Muhammad, peace and blessings be upon him, will also ensure one represents him correctly to the outside world. The one who fails to do this will inevitably misrepresent him and therefore put off non-muslims and other muslims from learning and acting on Islamic teachings. Misrepresenting him will also cause the outside world to criticize the Holy

Prophet Muhammad, peace and blessings be upon him, when they observe the bad behaviour of muslims. This is something every muslim will answer for as it is a duty on them to correctly represent Allah, the Exalted, and His Holy Prophet Muhammad, peace and blessings be upon him, to the outside world.

In addition, just like the previous nations who claim to love their Holy Prophets, peace be upon them, will not join them in the hereafter as they failed to practically follow them, neither will the muslims who fail to practically follow the Holy Prophet Muhammad, peace and blessings be upon him, join him in the hereafter. Instead, a person will join those who they practically imitated in this world. This has been indicated in a Hadith found in Sunan Abu Dawud, number 4031.

The one who obeys Allah, the Exalted, and His Holy Prophet Muhammad, peace and blessings be upon him, will ensure they use the blessings they have been granted correctly. This leads to a balanced mental and physical state and ensures one correctly places everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. This leads to peace of mind in both worlds. Chapter 3 Alee Imran, verse 132:

“And obey Allāh and the Messenger that you may obtain mercy.”

This also indicates the importance of sincerely obeying the two sources of guidance: the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and avoiding all other sources of religious knowledge. The more one acts on other sources of religious knowledge, even if they lead to good deeds, the less they will act on the two sources of guidance, which in turn leads to misguidance. This is why the Holy Prophet Muhammad, peace and blessings be upon him, has warned in a Hadith found in Sunan Abu Dawud, number 4606, that any matter which is not rooted in the two sources of guidance will be rejected by Allah, the Exalted. In addition, the more one acts on other sources of religious knowledge the more they will begin to act on things which contradict the teachings of Islam. This is how the Devil leads people astray, step by step. For example, a person facing difficulties will be advised to perform certain spiritual exercises which contradict and challenge the teachings of Islam. As this person is ignorant and has a habit of acting on other sources of religious knowledge, they will easily fall into this trap and begin to perform spiritual exercises that directly challenge the teachings of Islam. They will even begin to believe things about Allah, the Exalted, and the universe which contradict the teachings of Islam also, such as believing people or supernatural creatures can control their destiny, as their knowledge is taken from other than the two sources of guidance. Some of these misguided practices and beliefs are clear disbelief, such as practicing black magic. Chapter 2 Al Baqarah, verse 102:

"…It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Hārūt and Mārūt. But they [i.e., the two angels] do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]."…"

So a muslim can lose their faith without even realizing it, as they have the habit of acting on other sources of religious knowledge. This is why acting on religious innovations which are not rooted in the two sources of guidance is following in the footsteps of the Devil. Chapter 2 Al Baqarah, verse 208:

"O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy."

In the following verses, Allah, the Exalted, then explains some aspects of His obedience and the obedience of His Holy Prophet Muhammad, peace and blessings be upon him. Chapter 3 Alee Imran, verse 133:

"And hasten to forgiveness from your Lord…"

As Allah, the Exalted, does not demand perfection from people, He ensures the doors of repentance and reformation are always open to them. But a person must take advantage of the time they have been granted and not delay correcting their intentions, speech and actions, as the end of one's life is unknown and often occurs unexpectedly. In addition, repenting from sins is not accepted at the time of one's death. Chapter 4 An Nisa, verses 17-18:

“The repentance accepted by Allāh is only for those who do wrong in ignorance [i.e. when losing control over emotions] and then repent soon [after]. It is those to whom Allāh will turn in forgiveness, and Allāh is ever Knowing and Wise. But repentance is not [accepted] of those who [continue to] do evil deeds up until, when death comes to one of them, he says, "Indeed, I have repented now," or of those who die while they are disbelievers. For them We have prepared a painful punishment.”

Sincere repentance involves feeling guilty, seeking the forgiveness of Allah, the Exalted, and anyone who has been wronged, as long as this will not lead to further trouble. One must sincerely promise to avoid committing the same or similar sin again and make up for any rights which have been violated in respect to Allah, the Exalted, and people.

Sincere repentance prevents one from persisting on the same or similar sin and it encourages one to correctly use the blessings they have been granted as outlined in Islamic teachings. Therefore, it will ensure they obtain peace of mind in both worlds through obtaining a balanced mental and physical state and by correctly placing everything and everyone within their life while adequately preparing for their accountability on Judgement Day. This attitude is the foundation of the righteousness mentioned in the main verses under discussion. Chapter 3 Alee Imran, verse 133:

“And hasten to forgiveness from your Lord and a garden [i.e., Paradise] as wide as the heavens and earth, prepared for the righteous.”

Allah, the Exalted, then further highlights some of the characteristics of righteousness. It is important to note that this further indicates that one's verbal declaration of faith in Islam is not good enough until they support it with practical actions of obedience and righteousness. Chapter 3 Alee Imran, verse 134:

"Who spend [in the cause of Allāh] during ease and hardship…"

This involves using the blessings one has been granted, such as one's energy, time and wealth, in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. In order to adopt the correct attitude whereby one persists on this behaviour in both times of ease and hardship, they must adopt gratitude and patience. Gratitude will encourage one to obey Allah, the Exalted, in times of ease and patience will encourage them to obey Allah, the Exalted, in times of difficulty. Gratitude in one's intention involves only acting in order to please Allah, the Exalted. Gratitude in one's speech involves speaking what is good or remaining silent. And gratitude in one's actions involves using the blessings one has been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. In addition, patience involves avoiding complaining with one's speech or actions and remaining firm on the obedience of Allah, the Exalted, believing He only chooses what is best for them, even if this is not obvious to them. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

Therefore, the one who acts in the correct way in every situation will have the constant support and mercy of Allah, the Exalted, which in turn leads to peace of mind in both worlds. This has been advised in a Hadith found in Sahih Muslim, number 7500.

Chapter 3 Alee Imran, verse 134:

“Who spend [in the cause of Allāh] during ease and hardship…”

When a Muslim truly believes that everything they possess belongs to Allah, the Exalted, then using the blessings they possess correctly, such as giving charity, through the grace of Allah, the Exalted, becomes easy. One who adopts this attitude realizes they are simply returning a loan that was given to them by Allah, the Exalted. Chapter 2 Al Baqarah, verse 254:

“O you who have believed, spend from that which We have provided for you…”

This behaviour also protects one from destroying their good deed of charity through pride. Pride makes a person believe they are doing Allah, the Exalted, and the needy a favor by donating charity. But the same way one returns a bank loan without pride Muslims need to realize their charity is a way of repaying the loan given by Allah, the Exalted. In addition, the needy are doing the donor a favor by taking their charity. The needy are a means for them to obtain reward from Allah, the Exalted, and without them this would be impossible. If one believes that their wealth was accumulated through their intelligence and strength they must understand that these things were also given by Allah, the Exalted. Therefore, this loan in the form of blessings such as wealth must be returned to Allah, the Exalted, otherwise they may face a penalty that will begin in this world and continue into the hereafter.

When one donates charity their transaction is not with a needy person in fact it is with Allah, the Exalted. When a person sincerely does business with Allah, the Exalted, they can be confident of an unimaginable profit which will benefit them in this world and in the next. This has been indicated in the main verses under discussion. Chapter 2 Al Baqarah, verse 245:

"Who is it that would loan Allah a goodly loan so He may multiply it for him many times over?..."

Patience is also required for the next aspect of righteousness discussed in the main verses under discussion. Chapter 3 Alee Imran, verse 134:

"…and who restrain anger…"

This verse does not mean a righteous person does not feel anger, as feeling anger is an innate characteristics that even the Holy Prophets, peace be upon them, felt. In fact, anger is a useful characteristic when controlled and utilized in the right way, such as in times of self-defense. Islam teaches people to control their anger so that they do not commit sins by disobeying Allah, the Exalted, with their speech or actions. For example, an angry person should remain silent and only talk after their anger has left them. A person should leave the situation they are involved in when they are angry and return only when they have calmed down. Words can often be more damaging than actions therefore, it is vital to control one's speech, especially when they are angry. In order to control their actions, an angry person must take an inactive body position. Meaning, if they are standing they should sit down and if they are sitting down, then they should lie down until they calm down. This has been advised in a Hadith found in Sunan Abu Dawud, number 4782. A person should counter the negative effects of anger by adopting praiseworthy characteristics, such as patience, forbearance and forgiveness, which are discussed within Islamic teachings and abandon the negative characteristics discussed within Islamic teachings, such as obscene speech.

Chapter 3 Alee Imran, verse 134:

“…and who restrain anger and who pardon the people…”

When one learns to control their anger so that they speak and act according to the teachings of Islam, forgiving others will become easier for them. Forgiving others for the sake of Allah, the Exalted, is a great deed as it leads to their own forgiveness. Chapter 24 An Nur, verse 22:

“…and let them pardon and overlook. Would you not like that Allah should forgive you?...”

One must always remember that as people are not Angels, they are bound to make mistakes, just like they themself make mistakes. And just like they desire for Allah, the Exalted, and people to pardon their mistakes, they should learn to forgive the mistakes of other people also. It is understandable that a person may struggle to forgive another over an issue which is ongoing, such as becoming disabled after a traffic accident. If they can strive to forgive even in this case then the reward will be greater for them. But in cases where the wrong done to someone is not ongoing, a person should pardon others and not hold onto grudges. The one who holds onto these types of grudges should fear that Allah, the Exalted, will scrutinise their deeds on the Day of Judgement, just like they scrutinised and held onto the mistakes of people in this world. The one whose deeds are scrutinised on Judgement Day will be punished. This has been confirmed in a Hadith found in Sahih Bukhari, number 103. Finally, it is

important to note that forgiving others includes taking steps to protect oneself from the harm of others so that history does not repeat itself. Patience and forgiving others do not involve adopting a passive attitude whereby one allows others to wrong them and they fail to take steps to protect themself from being harmed again. This passive attitude has nothing to do with the teachings of Islam. For example, a woman who is being physical abused by her husband, must take steps to protect herself and her children, even if this involves calling the police and leaving him. After she has protected herself and her children from his harm and moved on with her life, she can seek justice in this world, through the government, and seek justice on the Day of Judgement from Allah, the Exalted. But if she can forgive him for his past mistakes against her for the sake of Allah, the Exalted, that would lead to her forgiveness. Chapter 3 Alee Imran, verse 134:

"…and Allāh loves the doers of good."

This makes it clear that divine love is obtained through acts of obedience, not just through a verbal declaration of faith. The more one persists on doing good, which involves using the blessings one has been granted correctly as outlined in Islamic teachings, the more divine care, love and protection they will obtain in both worlds. This will ensure they obtain peace of mind in both worlds. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely

give them their reward [in the Hereafter] according to the best of what they used to do."

But it is important to note that divine love and care does not mean one will get all their supplications and desires fulfilled in this world or that they will avoid facing difficulties. It means Allah, the Exalted, will grant them peace of mind through every situation they face, whether times of ease or difficulty as long as they remain firm on His obedience. Chapter 3 Alee Imran, verse 134:

"…and Allāh loves the doers of good."

In addition, as no limit has been set on doing good, it leaves people with no excuses. Doing good involves using the blessings one has been granted correctly as outlined in Islamic teachings and can therefore be achieved by everyone irrespective of how much or little worldly things they have been granted by Allah, the Exalted.

Chapter 3 Alee Imran, verse 135:

"And those who, when they commit an immorality or wrong themselves…"

This could be referring to major and minor sins. Sins have been classified as minor and major. Many different things have been discussed in order to classify major and minor sins. For example, any sin which the Islamic government will punish is defined as a major sin. And any sin which has been connected to Hell, the anger or curse of Allah, the Exalted, is considered a major sin. In addition, persisting on minor sins can also cause them to become major sins. Major sins are only forgiven with sincere repentance whereas minor sins can be erased by avoiding the major sins and performing righteous deeds. Chapter 4 An Nisa, verse 31:

"If you avoid the major sins which you are forbidden, We will remove from you your lesser sins…"

Islamic teachings has intentionally avoided listing major and minor sins so that muslims remain vigilant by assuming any sin they commit can be considered a major one. If a list was granted to people, then many of them would undoubtedly persist on minor sins believing they are insignificant.

Chapter 3 Alee Imran, verse 135:

"And those who, when they commit an immorality or wrong themselves…"

This also indicates that when one commits a sin, in reality they are only wronging themself, even if this is not obvious to them. The infinite status of Allah, the Exalted, does not change whether one obeys Him or not. In addition, the more one misuses the blessings they have been granted, the more imbalanced their mental and physical state will become and the more they will misplace everything and everyone within their life and the less they will practically prepare for their accountability on Judgement Day. This will only cause them stress, trouble and difficulties in both worlds, even if they enjoy worldly luxuries. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

Chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

In addition, when one wrongs another person, they will face justice if they are not forgiven by their victim. In the hereafter, they will be forced to give their good deeds to their victims and if necessary, they will take the sins of their victims until justice is established. This may well cause the wrongdoer to be hurled into Hell. This has been warned in a Hadith found in Sahih Muslim, number 6579. Therefore, one must avoid committing sins for their own sake, whether this involves violating the rights of Allah, the Exalted, or people.

Chapter 3 Alee Imran, verse 135:

“And those who, when they commit an immorality or wrong themselves [by transgression], remember Allāh and seek forgiveness for their sins - and who can forgive sins except Allāh? - and [who] do not persist in what they have done while they know.”

As mentioned earlier, Allah, the Exalted, does not demand perfection from people. He instead expects people to strive in His obedience and whenever they happen to commit a sin, to sincerely repent and reform their behaviour. Sincere repentance involves feeling guilty, seeking the forgiveness of Allah, the Exalted, and anyone who has been wronged, as long as this will not lead to further trouble. One must sincerely promise to avoid committing the same or similar sin again and make up for any rights which have been violated in respect to Allah, the Exalted, and people.

In addition, this verse eliminates the false concept of wishful thinking whereby one persists on the disobedience of Allah, the Exalted, while assuming they will obtain His mercy and forgiveness. Whereas, real hope involves striving in the obedience of Allah, the Exalted, which involves using the blessings they have been granted correctly according to Islamic teachings and reforming one's behaviour and then hoping for the mercy and forgiveness of Allah, the Exalted, in both worlds. This difference has been discussed in a Hadith found in Jami At Tirmidhi, number 2459. Therefore, one must appreciate the difference and ensure they adopt real hope in the mercy and forgiveness of Allah, the Exalted, and avoid wishful thinking, as it has no value in Islam.

Allah, the Exalted, then guarantees forgiveness and success in both worlds to those who adopt the characteristics of righteousness discussed within Islamic teachings. Chapter 3 Alee Imran, verse 136:

"Those - their reward is forgiveness from their Lord and gardens beneath which rivers flow [in Paradise], wherein they will abide eternally; and excellent is the reward of the [righteous] workers."

But as mentioned earlier, Allah, the Exalted, makes it clear in this verse that this reward is for those who actualize their verbal declaration of faith with good actions. As discussed earlier, it is vital to understand that faith is like a plant which must be nourished with acts of obedience to flourish and survive. The same way a plant which fails to obtain nourishment, such as sunlight, will die, so may well the faith of a person die who fails to nourish it with acts of obedience. This is the greatest loss.

Chapter 3 – Alee Imran, Verses 137-148

قَدۡ خَلَتۡ مِن قَبۡلِكُمۡ سُنَنٞ فَسِيرُواْ فِي ٱلۡأَرۡضِ فَٱنظُرُواْ كَيۡفَ كَانَ عَٰقِبَةُ ٱلۡمُكَذِّبِينَ ١٣٧

هَٰذَا بَيَانٞ لِّلنَّاسِ وَهُدٗى وَمَوۡعِظَةٞ لِّلۡمُتَّقِينَ ١٣٨

وَلَا تَهِنُواْ وَلَا تَحۡزَنُواْ وَأَنتُمُ ٱلۡأَعۡلَوۡنَ إِن كُنتُم مُّؤۡمِنِينَ ١٣٩

إِن يَمۡسَسۡكُمۡ قَرۡحٞ فَقَدۡ مَسَّ ٱلۡقَوۡمَ قَرۡحٞ مِّثۡلُهُۥۚ وَتِلۡكَ ٱلۡأَيَّامُ نُدَاوِلُهَا بَيۡنَ ٱلنَّاسِ
وَلِيَعۡلَمَ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ وَيَتَّخِذَ مِنكُمۡ شُهَدَآءَۗ وَٱللَّهُ لَا يُحِبُّ ٱلظَّٰلِمِينَ ١٤٠

وَلِيُمَحِّصَ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ وَيَمۡحَقَ ٱلۡكَٰفِرِينَ ١٤١

أَمۡ حَسِبۡتُمۡ أَن تَدۡخُلُواْ ٱلۡجَنَّةَ وَلَمَّا يَعۡلَمِ ٱللَّهُ ٱلَّذِينَ جَٰهَدُواْ مِنكُمۡ وَيَعۡلَمَ ٱلصَّٰبِرِينَ ١٤٢

وَلَقَدۡ كُنتُمۡ تَمَنَّوۡنَ ٱلۡمَوۡتَ مِن قَبۡلِ أَن تَلۡقَوۡهُ فَقَدۡ رَأَيۡتُمُوهُ وَأَنتُمۡ تَنظُرُونَ ١٤٣

وَمَا مُحَمَّدٌ إِلَّا رَسُولٞ قَدۡ خَلَتۡ مِن قَبۡلِهِ ٱلرُّسُلُۚ أَفَإِيْن مَّاتَ أَوۡ قُتِلَ ٱنقَلَبۡتُمۡ عَلَىٰٓ أَعۡقَٰبِكُمۡۚ
وَمَن يَنقَلِبۡ عَلَىٰ عَقِبَيۡهِ فَلَن يَضُرَّ ٱللَّهَ شَيۡـٔٗاۗ وَسَيَجۡزِي ٱللَّهُ ٱلشَّٰكِرِينَ ١٤٤

وَمَا كَانَ لِنَفۡسٍ أَن تَمُوتَ إِلَّا بِإِذۡنِ ٱللَّهِ كِتَٰبٗا مُّؤَجَّلٗاۗ وَمَن يُرِدۡ ثَوَابَ ٱلدُّنۡيَا نُؤۡتِهِۦ
مِنۡهَا وَمَن يُرِدۡ ثَوَابَ ٱلۡأٓخِرَةِ نُؤۡتِهِۦ مِنۡهَاۚ وَسَنَجۡزِي ٱلشَّٰكِرِينَ ١٤٥

وَكَأَيِّن مِّن نَّبِيّٖ قَٰتَلَ مَعَهُۥ رِبِّيُّونَ كَثِيرٞ فَمَا وَهَنُواْ لِمَآ أَصَابَهُمۡ فِي سَبِيلِ ٱللَّهِ وَمَا ضَعُفُواْ وَمَا
ٱسۡتَكَانُواْۗ وَٱللَّهُ يُحِبُّ ٱلصَّٰبِرِينَ ١٤٦

وَمَا كَانَ قَوۡلَهُمۡ إِلَّآ أَن قَالُواْ رَبَّنَا ٱغۡفِرۡ لَنَا ذُنُوبَنَا وَإِسۡرَافَنَا فِيٓ أَمۡرِنَا وَثَبِّتۡ أَقۡدَامَنَا وَٱنصُرۡنَا
عَلَى ٱلۡقَوۡمِ ٱلۡكَٰفِرِينَ ١٤٧

فَـَٔاتَىٰهُمُ ٱللَّهُ ثَوَابَ ٱلدُّنۡيَا وَحُسۡنَ ثَوَابِ ٱلۡأٓخِرَةِۗ وَٱللَّهُ يُحِبُّ ٱلۡمُحۡسِنِينَ ١٤٨

“Similar situations [as yours] have passed on before you, so proceed throughout the earth and observe how was the end of those who denied.

This [Quran] is a clear statement to [all] the people and a guidance and instruction for those conscious of Allah.

So do not weaken and do not grieve, and you will be superior if you are [true] believers.

If a wound should touch you - there has already touched the [opposing] people a wound similar to it. And these days [of varying conditions] We alternate among the people so that Allah may make evident those who believe and [may] take to Himself from among you martyrs - and Allah does not like the wrongdoers.

And that Allah may purify the believers [through trials] and destroy the disbelievers.

Or do you think that you will enter Paradise while Allah has not yet made evident those of you who fight in His cause and made evident those who are steadfast?

And you had certainly wished for death [martyrdom] before you encountered it, and you have [now] seen it [before you] while you were looking on.

Muhammad is not but a messenger. [Other] messengers have passed on before him. So if he was to die or be killed, would you turn back on your heels? And he who turns back on his heels will never harm Allah at all; but Allah will reward the grateful.

And it is not [possible] for one to die except by permission of Allah at a decree determined. And whoever desires the reward of this world - We will give him thereof; and whoever desires the reward of the Hereafter - We will give him thereof. And We will reward the grateful.

And how many a prophet [fought in battle and] with him fought many religious scholars. But they never lost assurance due to what afflicted them in the cause of Allah, nor did they weaken or submit. And Allah loves the steadfast.

And their words were not but that they said, "Our Lord, forgive us our sins and the excess [committed] in our affairs and plant firmly our feet and give us victory over the disbelieving people."

So Allah gave them the reward of this world and the good reward of the Hereafter. And Allah loves the doers of good.”

The different situations people face within their life, such as times of ease and difficulties, is nothing new and has already been experienced by generations after generations of people, since the dawn of time. Chapter 3 Alee Imran, verse 137:

“Similar situations [as yours] have passed on before you…”

Therefore, a person facing a particular situation should never believe they are experiencing something unusual and therefore unfair as many people faced the same or similar issue before them. Remembering this fact will encourage one to adopt patience in times of difficulty. Patience involves avoiding complaining with one’s speech or actions and remaining firm on the obedience of Allah, the Exalted, believing He only chooses what is best for them, even if this is not obvious to them. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

Chapter 3 Alee Imran, verse 137:

“Similar situations [as yours] have passed on before you…”

This also indicates that the test of life in this world has always been the same throughout time. This test involves whether or not one uses the blessings they have been granted correctly so that they achieve peace of mind and success in both worlds. Chapter 67 Al Mulk, verse 2:

“[He] who created death and life to test you [as to] which of you is better in deed…”

The one who passes this test will achieve peace of mind through obtaining a balanced mental and physical state and by correctly placing everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. Therefore, a person must accept and act on Islamic teachings for their own sake, even if it contradicts their desires. They must behave as a wise patient who accepts and acts on the medical advice of their doctor knowing it is best for them, even though they are prescribed bitter medicines and a strict diet plan. The same way this wise patient will achieve good mental and physical health, so will the person who accepts and acts on Islamic teachings. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

This is because the only One who has the knowledge required to ensure a person achieves a balanced mental and physical state and correctly places everything and everyone within their life is Allah, the Exalted. The knowledge of the mental and physical states of humans possessed by society will never be enough to achieve this outcome, despite all the research that has been undertaken, as they cannot solve every issue a person can face within their life, their advice cannot cause one to avoid all types of mental and physical stress nor can their advice cause one to correctly place everything and everyone with in their life, due to limited knowledge, experience, foresight and due to biases. Allah, the Exalted, alone has this knowledge and He has granted it to mankind in the form of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This truth is obvious when one observes those who use the blessings they have been granted according to Islamic teachings and those who do not. Chapter 3 Alee Imran, verse 137:

"…so proceed throughout the earth and observe how was the end of those who denied."

Even though, in most cases, patients do not understand the science behind the medicines they are prescribed and therefore blindly trust their doctor, Allah, the Exalted, invites people to reflect on the teachings of Islam so that they can appreciate its positive effects on their lives. He does not expect people to blindly trust the teachings of Islam and instead He wants them to recognize its truthfulness from its clear proofs. But this requires a person to

adopt an unbiased and open mind when approaching the teachings of Islam. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….”"

In addition, as Allah, the Exalted, alone controls the spiritual hearts of people, the abode of peace of mind, He alone decides who obtains it and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

And it is clear that Allah, the Exalted, will only give peace of mind to those who use the blessings He has granted them correctly. Chapter 3 Alee Imran, verse 137:

“…so proceed throughout the earth and observe how was the end of those who denied.”

This also indicates the importance of avoiding a self-absorbed attitude whereby one only ever thinks about their own life and especially their own problems. The one who behaves in this manner will fail to make use of the lessons found within general history, their own personal history and the condition of people around them. Learning from these things is one of the most powerful ways a person can improve their behaviour and avoid history repeating itself so that they achieve peace of mind. For example, the one who observes the rich and famous misusing the blessings they have been granted and how, as a result they are plagued with stress, mental disorders, substance addiction and suicidal tendencies, even though they enjoy the luxuries of this world, will teach the observer not to follow in their footsteps by misusing the blessings they have been granted and they will be convinced that peace of mind does not lie in possessing many worldly things. Or when a person observes a sick person, it should encourage them to show gratitude for their own good health and to use it correctly before they lose it also. Therefore, Islam encourages muslims to become observant people instead of people who are absorbed in their own affairs to such an extent that they do not pay attention to anything else. Chapter 3 Alee Imran, verse 137:

"…so proceed throughout the earth and observe how was the end of those who denied."

The one who adopts an observant attitude whereby they learn lessons from history and from the people around them will understand that the only way to obtain peace of mind and success in both worlds is by using the blessings they have been granted correctly as outlined in Islamic teachings. Chapter 3 Alee Imran, verse 138:

“This [Qur’ān] is a clear statement to [all] the people and a guidance and instruction for those conscious of Allāh.”

Unlike many other religions and ways of life, Islam is a religion and way of life for all people without exception. This indicates the importance of equality within Islam. Islam judges the status of people based on a single criterion: how much they sincerely obey Allah, the Exalted. This involves using the blessings they have been granted in ways pleasing to Him as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 49 Al Hujurat, verse 13:

“…Indeed, the most noble of you in the sight of Allah is the most righteous of you…”

All other standards of judging the status of people have no value, such as gender, ethnicity and social class, and must be ignored by muslims otherwise it gives rise to racism and disunity amongst the muslim nation. It is important to note that as one’s intention is hidden from other people, they cannot judge others to be better than other people based on outward actions and must therefore refrain from making claims about the status of other people or themselves, as Allah, the Exalted, alone knows the intention, speech and actions of all people. Chapter 53 An Najm, verse 32:

"…So do not claim yourselves to be pure; He is most knowing of who fears Him."

Chapter 3 Alee Imran, verse 138:

"This [Qur'ān] is a clear statement to [all] the people…"

In addition, as the Holy Quran discusses the nature of humans its teachings apply to all people, irrespective of their location, gender, age, social background or the time that they live in. Only when the nature and essence of humans change will the Holy Quran no longer apply to them. But as this is not possible, as the nature of humans is timeless, so are the teachings of the Holy Quran and by extension, the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. For example, the feelings of anger, greed, hate, love and envy are timeless as they have been experienced by humans since the dawn of time and will continue to be experienced by humans till the end of time. This ability to discuss the timeless nature of people is in itself a miracle of the Holy Quran which no other religion or way of life can match.

But just like a road map will only take a person to their desired destination, the Holy Quran can only guide those who practically act on it. Chapter 3 Alee Imran, verse 138:

“…and a guidance and instruction...”

Therefore, reciting the Holy Quran in a language one does not understand will not lead to right guidance. One must sincerely strive to understand and implement its teachings in order to receive right guidance so that one achieves peace of mind through every situation by using the blessings they have been granted correctly. But as indicated by verse 138, only those who fear Allah, the Exalted, and the consequences of disobeying Him will practically implement the teachings of Islam. Chapter 3 Alee Imran, verse 138:

“…and a guidance and instruction for those conscious of Allāh.”

One can adopt the fear of Allah, the Exalted, and the fear of the consequences of their actions through studying the clear proofs and evidences found within Islamic teachings which discuss the outcome of those who obey Him and those who do not. In addition, this studying will strengthen one’s faith in the Oneness of Allah, the Exalted, His complete control over the universe and the inevitability of one’s accountability on the Day of Judgement. And, as discussed earlier, this is also achieved when one observes the life choices of others and whether or not it leads them to peace of mind in this world. When one observes others misusing the blessings they have been granted, they will clearly see how this leads them to an unbalanced mental and physical state and how it causes them to

misplace everything and everyone within their life. As a result, these people experience mental disorders, such as depression, substance addiction and suicidal tendencies, even if they enjoy worldly luxuries. Whereas, when one observes those who correctly use the blessings they have been granted, they will see how it leads them to a balanced mental and physical state and causes them to correctly place everything and everyone within life while adequately preparing for their accountability on the Day of Judgement. But the one who fails to strengthen their consciousness of Allah, the Exalted, and facing the consequences of their actions will not implement Islamic teachings and instead they will misuse the blessings they have been granted, even if they verbally claim to believe in Allah, the Exalted. As a result, they will not obtain peace of mind nor will they gain superiority within the world against the enemies of Islam. Chapter 3 Alee Imran, verse 139:

"So do not weaken and do not grieve, and you will be superior if you are [true] believers."

The condition of obtaining superiority and success in both worlds is adopting true belief. As discussed earlier, this involves using the blessings one has been granted correctly as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and therefore goes far beyond verbally claiming faith in Islam. If muslims do not have superiority today, then it means they are not true believers. Therefore, each muslim must assess whether or not they are supporting their verbal declaration of faith in Islam with actions, and if necessary, correct their behaviour if they desire peace of mind and superiority in both worlds.

Allah, the Exalted, then comforts and reassures the Companions, may Allah be pleased with them, after their apparent defeat at the Battle of Uhud. Chapter 3 Alee Imran, verses 139-140:

“So do not weaken and do not grieve, and you will be superior if you are [true] believers. If a wound should touch you - there has already touched the [opposing] people a wound similar to it…”

When the Battle of Uhud commenced, the Companions, may Allah be pleased with them, quickly overcame the non-Muslim army which caused them to retreat. But some of the archers the Holy Prophet Muhammad, peace and blessings be upon him, commanded to remain on a small mountain, Jabal Al Rumah, which is in front of Mount Uhud, irrespective of the outcome of the battle, believed that the battle was over and the command no longer applied. When they descended Jabal Al Rumah to collect the spoils of war this exposed the rear of the Muslim army. The non-Muslim army then rallied together and attacked the Muslims from both sides. This led to the martyrdom of many Companions, may Allah be pleased with them. This has been discussed in Imam Ibn Kathir’s, the Life of the Prophet, Volume 3, Pages 29-30.

As indicated by the main verses under discussion and the events at the Battle of Uhud, real belief in Allah, the Exalted, requires one to remain firm on His obedience at all times. This involves using the blessings one has

been granted correctly as outlined in Islamic teachings. Any deviance from this will prevent one from achieving peace of mind and superiority.

Allah, the Exalted, comforted the Companions, may Allah be pleased with them, after their apparent loss at the Battle of Uhud, by reminding them of how He granted them victory at the Battle of Badr, when they remained firm on His obedience. This indicates the importance of always remembering the countless blessings of Allah, the Exalted, a person possesses, especially during times of difficulty. This is an excellent way of remaining patient, as it encourages one to observe their situation in a positive way. Meaning, one should observe the countless worldly blessings they still possess instead of concentrating on the worldly blessing they have lost. This will encourage them to adopt patience and gratitude. Gratitude in one's intention involves only acting in order to please Allah, the Exalted. Gratitude in one's speech involves speaking what is good or remaining silent. And gratitude in one's actions involves using the blessings one has been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. In addition, patience involves avoiding complaining with one's speech or actions and remaining firm on the obedience of Allah, the Exalted, believing He only chooses what is best for them, even if this is not obvious to them. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

Therefore, the one who acts in the correct way in every situation will have the constant support and mercy of Allah, the Exalted, which in turn leads to peace of mind in both worlds. This has been advised in a Hadith found in Sahih Muslim, number 7500.

Allah, the Exalted, then states an important reality which is a part of the test of life in this world. Chapter 3 Alee Imran, verse 140:

"And these days [of varying conditions] We alternate among the people so that Allāh may make evident those who believe…"

An aspect of the test of life in this world is whether or not one actualizes their verbal declaration of faith in both times of ease and difficulty. In times of ease, one must show gratitude and in times of difficulty, they must show patience. Those who remain firm on the obedience of Allah, the Exalted, in in different situations have proven their faith in Allah, the Exalted. Whereas, those who abandon the obedience of Allah, the Exalted, whenever their desires are contradicted prove they only worship themselves, even if they claim otherwise. Chapter 25 Al Furqan, verse 43:

"Have you seen the one who takes as his god his own desire?..."

And chapter 22 Al Hajj, verse 11:

“And of the people is he who worships Allah on an edge. If he is touched by good, he is reassured by it; but if he is struck by trial, he turns on his face. He has lost [this] world and the Hereafter. That is what is the manifest loss.”

Whenever this person faces times of ease, instead of showing gratitude to Allah, the Exalted, by using the blessings they have been granted correctly as outlined in Islamic teachings, they misuse them. And whenever they face times of difficulty, instead of adopting patience, they verbally and physically complain about Allah, the Exalted, and refuse to obey Him. This is the hypocrite Allah, the Exalted, exposes through varying the situations they face. One must therefore avoid this behaviour and instead remain firm on obeying Allah, the Exalted, in every situation. In times of ease, they must show gratitude by using the blessings they have been granted correctly as outlined in Islamic teachings. And in times of difficulty, they must remain patient by avoiding complaining through their speech and actions and instead continue obeying Allah, the Exalted, knowing He only chooses what is best for them, even if this is not obvious to them. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

In cases of fighting, Allah, the Exalted, chooses certain people to honour with martyrdom so that they become role models for others to follow in their footsteps which involves striving in the obedience of Allah, the Exalted, even at the cost of one's life. And at the same time he exposes the wrongdoers who kill those who obey Allah, the Exalted, thereby guaranteeing their punishment in both worlds. Chapter 3 Alee Imran, verse 140:

"…We alternate among the people so that Allāh may make evident those who believe and [may] take to Himself from among you martyrs - and Allāh does not like the wrongdoers."

In addition, the wrongdoers mentioned in this verse also include those who fail to actualize their verbal declaration of belief in Islam whenever their desires are contradicted.

The wrongdoers could also be referring to the hypocrites who turned back from fighting at the Battle of Uhud. When the Holy Prophet Muhammad, peace and blessings be upon him, departed Medina in order to confront the enemy at Uhud, initially the leader of the hypocrites Abdullah Bin Ubayy agreed to take part in the battle with his people. As they approached Uhud, Abdullah Bin Ubayy retreated with his 300 men and the Muslim army was left with 700 men against a non-Muslim army of 3000. He used the fact that the Holy Prophet Muhammad, peace and blessings be upon him, did not follow his suggestion of fighting within Medina as an excuse to retreat with his cronies. A poor excuse for someone who claimed to be a Muslim, someone who must obey the Holy Prophet Muhammad, peace and

blessings be upon him, at all times. Besides, if he opposed the plan he could have remained in Medina but instead he chose to accompany the army up to Uhud and while the enemy could observe them, he abandoned the Muslim army in order to weaken the resolve of the Muslims and strengthen the resolve of the non-Muslim army. This has been discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 3, Pages 16-17 and in Imam Safi Ur Rahman's, The Sealed Nectar, Pages 250-251.

An aspect of hypocrisy is when one verbally shows support for others and their good projects such as, building a mosque but when the time comes to take part in the project such as, donating wealth they seem to disappear. Similarly, when people are facing good times they verbally support them reminding others of their loyalty to them. But the moment the people face difficulties these hypocrites offer no emotional or physical support. Instead they criticize them. This was the attitude of the hypocrites in the time of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 4 An Nisa, verse 62:

"So how [will it be] when disaster strikes them because of what their hands have put forth and then they come to you swearing by Allah, "We intended nothing but good conduct and accommodation.""

It is therefore vital for muslims to support their verbal declaration of faith by fulfilling the rights of Allah, the Exalted, and people. The one who fails to do this will find that their verbal declaration of faith has very little in the sight of Allah, the Exalted. This is because faith is like a plant which must be nourished with acts of obedience in order to flourish. Just like a plant which

fails to obtain nourishment, such as sunlight, will fail to flourish and may even die, the faith of a person who fails to nourish it with acts of obedience will not flourish and is in serious danger of dying. This is the greatest loss. Chapter 61 As Saf, verses 2-3:

“O you who have believed, why do you say what you do not do? Greatly hateful in the sight of Allāh is that you say what you do not do.”

Allah, the Exalted, also spiritually purifies the muslims through difficulties. Chapter 3 Alee Imran, verse 141:

“And that Allāh may purify the believers [through trials]…”

This spiritual purification includes erasing their minor sins through the difficulties they face. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has advised in a Hadith found in Imam Bukhari's, Adab Al Mufrad, number 492, that a muslim does not face any type of physical difficulty, irrespective of its size, such as a prick of a thorn, or any emotional difficulty, such as stress, except that Allah, the Exalted, erases their sins because of it. But in order to receive this reward one must show patience from the very onset of a difficulty until the end of their life. This has been indicated in a Hadith found in Sunan An Nasai, number 1870. Accepting destiny with the passing of time is not patience, it is merely acceptance, which even the most impatient person experiences.

Remaining firm on the obedience of Allah, the Exalted, from the very onset of a difficulty till one’s death is the patience which is expected, if one desires to earn reward in both worlds. One must always remember that facing difficulties which erase their minor sins is far better than facing their accountability on the Day of Judgement with their minor sins. If one adds sincere repentance to their difficulties, then they will erase their minor and major sins. Sincere repentance involves feeling guilty, seeking the forgiveness of Allah, the Exalted, and anyone who has been wronged, as long as this will not lead to further trouble. One must sincerely promise to avoid committing the same or similar sin again and make up for any rights which have been violated in respect to Allah, the Exalted, and people. Chapter 3 Alee Imran, verse 141:

“And that Allāh may purify the believers [through trials] and destroy the disbelievers.”

But as indicated by this verse, the one who fails to observe this wisdom behind facing difficulties will behave like the one who does not believe in reward for facing difficulties and as a result they will show impatience through disobeying Allah, the Exalted. Their impatience will encourage them to misuse the blessings they have been granted and as a result, it will prevent them from obtaining a balanced mental and physical state, it will cause them to misplace everything and everyone within their life and prevent them from preparing adequately for their accountability on the Day of Judgement. Therefore, their impatience will lead them to stress, difficulties and trouble in both worlds.

Allah, the Exalted, then reminds muslims that earning Paradise requires genuine obedience and struggle. Chapter 3 Alee Imran, verse 142:

"Or do you think that you will enter Paradise while Allāh has not yet made evident those of you who fight in His cause and made evident those who are steadfast?"

Just like a person cannot achieve worldly success, such as becoming a doctor, neither can a person obtain peace of mind in this world or Paradise in the next world without genuine struggle and sacrifice. This struggle and sacrifice involves controlling one's desires so that they remain firm on the obedience of Allah, the Exalted, by using the blessings they have been granted correctly as outlined in Islamic teachings. Therefore, one will obtain peace of mind and success in both worlds according to their efforts. If they dedicate minimal efforts to obeying Allah, the Exalted, they should not expect much in return. Chapter 47 Muhammad, verse 7:

"O you who have believed, if you support Allāh, He will support you and plant firmly your feet."

Chapter 3 Alee Imran, verses 140-142:

“If a wound should touch you - there has already touched the [opposing] people a wound similar to it. And these days [of varying conditions] We alternate among the people so that Allāh may make evident those who believe and [may] take to Himself from among you martyrs - and Allāh does not like the wrongdoers. And that Allāh may purify the believers [through trials] and destroy the disbelievers. Or do you think that you will enter Paradise while Allāh has not yet made evident those of you who fight in His cause and made evident those who are steadfast?”

During the Battle of Uhud, when some of the muslim archers descended from their position even though they were commanded not to, it exposed the rear of the Muslim army. The non-Muslim army then rallied together and attacked the Muslims from both sides. This led to the martyrdom of many Companions, may Allah be pleased with them, and their bodies were mutilated by the non-Muslims. This has been discussed in Imam Ibn Kathir’s, the Life of the Prophet, Volume 3, Pages 29-30.

It is clear that the main reason why the Muslims suffered so many losses was due to the misjudgment of the archers. They unintentionally disobeyed the Holy Prophet Muhammad, peace and blessings be upon him, as they believed the war was over and his command no longer applied. This event indicates that as long as a Muslim sincerely obeys the Holy Prophet Muhammad, peace and blessings be upon him, they will be granted success but if they disobey him, this support will be withdrawn. Chapter 4 An Nisa, verse 80:

“Whoever obeys the Messenger has truly obeyed Allah…”

And chapter 3 Alee Imran, verse 31:

“Say, [Prophet Muhammad, peace and blessings be upon him], "If you should love Allāh, then follow me, [so] Allāh will love you and forgive you your sins. And Allāh is Forgiving and Merciful."”

And chapter 24 An Nur, verse 63:

“Do not make [your] calling of the Messenger among yourselves as the call of one of you to another. Already Allāh knows those of you who slip away, concealed by others. So let those beware who dissent from his [Prophet Muhammad, peace and blessings be upon him] order, lest disaster strike them or a painful punishment.”

In addition, it is customary for the Holy Prophets, peace be upon them, to sometimes gain the upper hand over their enemies and on some occasions their enemies gain the upper hand, even though the ultimate victory is always in favour of the Holy Prophets, peace be upon them. The reason for this alternating of circumstances is to separate the true believers from the hypocrites and the opportunists, who always join the successful group in order to reap worldly benefits. If the Holy Prophets, peace be upon them,

always won, then the hypocrites and opportunists would become inextinguishable from the sincere believers. If the Holy Prophets, peace be upon them, always lost, then this would hinder their mission.

Another reason for this alternating of victory and defeat is to teach the believers how to adopt both patience and gratitude. If they lost all the time, then they may well become patient but would find it difficult to be grateful. If they won all the time, then they may well adopt gratitude but will struggle to adopt real patience. The alternating of situations allows for them to adopt both patience and gratitude: two halves which are vital to obtain success in both worlds. Gratitude in one's intention involves only acting in order to please Allah, the Exalted. Gratitude in one's speech involves speaking what is good or remaining silent. And gratitude in one's actions involves using the blessings one has been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. In addition, patience involves avoiding complaining with one's speech or actions and remaining firm on the obedience of Allah, the Exalted, believing He only chooses what is best for them, even if this is not obvious to them. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

Chapter 3 Alee Imran, verse 143:

“And you had certainly wished for death [i.e., martyrdom] before you encountered it, and you have [now] seen it [before you] while you were looking on.”

When the non-Muslim army reached close to Uhud, the Holy Prophet Muhammad, peace and blessings be upon him, had a dream which suggested that the Muslim army should remain in Medina and confront the enemy within the city. The leader of the hypocrites, Abdullah Bin Ubayy, agreed with this plan as he did not desire to confront the army. But the young Companions, may Allah be pleased with them, who had not witnessed the Battle of Badr, kept urging him to march forward and meet the non-Muslim army in Uhud, which he eventually agreed to. After the Holy Prophet Muhammad, peace and blessings be upon him, put on his battle armor, the young Companions, may Allah be pleased with them, realized their error and advised the Holy Prophet Muhammad, peace and blessings be upon him, to revert back to his initial suggestion to confront the non-Muslim army within Medina. But the Holy Prophet Muhammad, peace and blessings be upon him, replied that it was not proper for a Holy Prophet, peace be upon them, to take off his battle armor without confronting the enemies of Allah, the Exalted. This has been discussed in Imam Ibn Kathir’s, the Life of the Prophet, Volume 3, Page 14.

The main verse warns against wishing for difficulties out of love for gaining the countless reward associated with it, as one may not remain steadfast when they encounter the difficulty. Instead, one should follow the advice of the Holy Prophet Muhammad, peace and blessings be upon him, by always supplicating for and desiring ease and safety but if they face difficulty, then

they must remain firm on the obedience of Allah, the Exalted. This has been advised in a Hadith found in Sahih Bukhari, number 2966.

In addition, the Holy Prophet Muhammad, peace and blessings be upon him, did not change his decision prior to the Battle of Uhud, even though his dream indicated that staying in Medina was preferred, as he wanted to set a good example for all leaders till the end of time. A good leader does not behave in a unsure manner by changing their commands without a valid reason, such as obtaining new information regarding the enemy. Behaving in this manner would only cause the soldiers to lose confidence in their leader, which is something extremely dangerous during a time of war. Therefore, the Holy Prophet Muhammad, peace and blessings be upon him, remained firm on his command to march out to Uhud. Generally speaking, one should adopt a strong attitude in life whereby they remain firm on their lawful worldly and religious decisions and only change course due to evidence and knowledge. The one who adopts an unsure attitude will never fully commit to any decision they make, thereby losing out on some of the benefits they could have gained by being fully committed and dedicated to their decision. In addition, this person will constantly look backwards, even though they cannot change history, which will prevent them from looking forwards and benefiting from their opportunities and current situation.

The following verse is connected to two famous events in Islamic history. Chapter 3 Alee Imran, verse 144:

“Muḥammad is not but a messenger. [Other] messengers have passed on before him. So if he was to die or be killed, would you turn back on your heels? And he who turns back on his heels will never harm Allāh at all; but Allāh will reward the grateful.”

When some of the muslim archers left their positions during the Battle of Uhud, the non-Muslim army rallied together and attacked the Muslims from both sides. The confusion and chaos increased when voices were heard claiming that the Holy Prophet Muhammad, peace and blessings be upon him, had been martyred. This caused some of the Companions, may Allah be pleased with them, to lose hope as their strength and inspiration had supposedly been martyred. But a Companion, Anas Bin Nadr, may Allah be pleased with him, declared that even if the Holy Prophet Muhammad, peace and blessings be upon him, had been martyred, Allah, the Exalted, is Ever Living and cannot die. They should therefore continue fighting for what the Holy Prophet Muhammad, peace and blessings be upon him, stood for. Anas Bin Nadr, may Allah be pleased with him, continued fighting until he was martyred. This has been discussed in Imam Ibn Kathir’s, the Life of the Prophet, Volume 3, Pages 29-31.

Similarly, Ali Ibn Abu Talib, may Allah be pleased with him, believed there was no reason to live on without the Holy Prophet Muhammad, peace and blessings be upon him, so he broke the sheath of his sword and continued fighting until he saw the Holy Prophet Muhammad, peace and blessings be upon him. He continued to protect him until they retreated. This has been discussed in Imam Muhammad As Sallaabee’s, Ali Ibn Abi Talib, Volume 1, Pages 163-164.

Even though the Holy Prophet Muhammad, peace and blessings be upon him, is not physically amongst Muslims today none the less, they must continue to strive for what he stood for by becoming the true ambassadors of Islam. The best way to achieve this is by learning and acting on the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, so that one adopts and shows the true Islamic character to the outside world. This will encourage other muslims and non-muslims to learn about Islam when they observe the good behaviour of muslims and the peace of mind they have been granted. But if one fails to learn and act on Islamic teachings then they will adopt negative characteristics, such as envy, pride and greed. Their bad character will discourage other muslims and non-muslims from Islam. As correctly representing Islam is a duty on all muslims, everyone will be held accountable in both worlds. Finally, fulfilling one's duty as the ambassador of Islam will ensure one unites with the Holy Prophet Muhammad, peace and blessings be upon him, in the hereafter. Whereas, the one who persists on the disobedience of Allah, the Exalted, by misusing the blessings they have been granted, will not unite with the Holy Prophet Muhammad, peace and blessings be upon him, as they did not practically follow him in this world. It is common sense to understand that if one takes a different path from another, they two will not unite at the end of their journeys. One must bear in mind that even the previous nations claim to love and respect their Holy Prophets, peace be upon them, yet they will not unite with them in the hereafter as they did not practically follow them in this world.

The second event verse 144 is connected to is when the Holy Prophet Muhammad, peace and blessings be upon him, passed away. After the Holy Prophet Muhammad, peace and blessings be upon him, passed away, the people of Medina fell into great anxiety and confusion. Due to

their intense sadness each person reacted differently to the death of the Holy Prophet Muhammad, peace and blessings be upon him. Umar Ibn Khattab, may Allah be pleased with him, initially refused to believe it and claimed that the Holy Prophet Muhammad, peace and blessings be upon him, had gone to visit Allah, the Exalted, and would return, just like the Holy Prophet Musa, peace be upon him, had an appointment with Allah, the Exalted, and as a result left his people for forty days.

When Abu Bakr Siddique, may Allah be pleased with him, arrived he addressed the people in the Mosque of the Holy Prophet Muhammad, peace and blessings be upon him. He recited chapter 3 Alee Imran, verse 144:

“Muḥammad is not but a messenger. [Other] messengers have passed on before him. So if he was to die or be killed, would you turn back on your heels? And he who turns back on his heels will never harm Allāh at all; but Allāh will reward the grateful.”

And then said the following: “Allah, the Exalted, gave life to the Holy Prophet Muhammad, peace and blessings be upon him, and kept him alive until he had established the religion of Allah, the Exalted, made the orders of Allah, the Exalted, plain, delivered His message and fought in His cause. Thereafter Allah, the Exalted, took him to Himself and left you upon the path. And none shall perish except after clear signs and pain. Those whose Lord is Allah, the Exalted, should know that Allah, the Exalted, is alive and will never die. And those who worshipped the Holy Prophet Muhammad, peace and blessings be upon him, should know that he has died. Fear

Allah, the Exalted, people! Hold fast to your religion and put your trust in your Lord. The religion of Allah, the Exalted, is established. The word of Allah, the Exalted, is complete. Allah, the Exalted, will help those who support Him and who revere His religion. The Book of Allah, the Exalted, is amongst us. It is both the light and the cure. By it, Allah, the Exalted, guided the Holy Prophet Muhammad, peace and blessings be upon him. In it states what Allah, the Exalted, considers lawful and what is unlawful. We will not care who out of the creation descends upon us (to attack us). We will fight vigorously against those who oppose us just as we fought alongside the Holy Prophet Muhammad, peace and blessings be upon him. This has been discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 4, Pages 348-349.

After Abu Bakr, may Allah be pleased with him, addressed the people, they all accepted the truth. Umar, may Allah be pleased with him, felt dizzy and fell to the ground and finally accepted that the Holy Prophet Muhammad, peace and blessings be upon him, had in fact died. This has been discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 4, Pages 348-349, and in Imam Muhammad As Sallaabee's, Umar Ibn Al Khattab, His Life & Times, Volume 1, Pages 139-141.

Chapter 3 Alee Imran, verse 144:

"…*And he who turns back on his heels will never harm Allāh at all; but Allāh will reward the grateful."*

Abu Bakr, may Allah be pleased with him, explained verse 144 by reminding the people that their declaration of sincerely obeying Allah, the Exalted, is continuous and only ends with their own death. A muslim must always remember that by accepting and actualizing their faith in Islam they are only doing themself a favour. They are not doing Allah, the Exalted, a favor, as His infinite status does not change irrespective of if people accept or reject Him. A muslim only benefits themself as accepting and acting on Islamic teachings leads them to peace of mind. This is achieved through using the blessings one has been granted correctly as outlined in Islamic teachings. This leads to a balanced mental and physical state and causes them to correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. As indicated by verse 144, this is how one shows gratitude to Allah, the Exalted, and through it, gains peace of mind in both worlds. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

And chapter 3 Alee Imran, verse 144:

"…*And he who turns back on his heels will never harm Allāh at all; but Allāh will reward the grateful."*

Whereas, the one who fails to accept or actualize their faith in Islam will misuse the blessings they have been granted. This will prevent them from achieving a balanced mental and physical state, it will cause them to misplace everything and everyone within their life and prevent them from preparing adequately for their accountability on the Day of Judgement. This will prevent them from achieving peace of mind. Therefore, a person must accept and act on Islamic teachings for their own sake, even if it contradicts their desires. They must behave as a wise patient who accepts and acts on the medical advice of their doctor knowing it is best for them, even though they are prescribed bitter medicines and a strict diet plan. The same way this wise patient will achieve good mental and physical health, so will the person who accepts and acts on Islamic teachings. Chapter 3 Alee Imran, verse 144:

"…*And he who turns back on his heels will never harm Allāh at all; but Allāh will reward the grateful."*

As discussed earlier, gratitude in one's intention involves only acting in order to please Allah, the Exalted. Gratitude in one's speech involves speaking what is good or remaining silent. And gratitude in one's actions involves using the blessings one has been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The one who encompasses all aspects of gratitude will an increase in reward, blessings and peace of mind in both worlds. Chapter 14 Ibrahim, verse 7:

“…If you are grateful, I will surely increase you [in favor]…”

Allah, the Exalted, then encouraged the Companions, may Allah be pleased with them, to fight their enemies for the sake of protecting Islam by reminding them of the inevitability of death and how it cannot be changed or avoided by someone’s behaviour. Therefore, it does not make sense to avoid the obedience of Allah, the Exalted, as this will not increase one’s life or the provision they gain in this world. Chapter 3 Alee Imran, verse 145:

“And it is not [possible] for one to die except by permission of Allāh at a decree determined…”

Generally speaking, as the time of one’s death is unknown and fixed, one must take advantage of the time they have been granted before it runs out. Chapter 63 Al Munafiqun, verses 10-11:

“And spend [in the way of Allāh] from what We have provided you before death approaches one of you and he says, "My Lord, if only You would delay me for a brief term so I would give charity and be of the righteous." But never will Allāh delay a soul when its time has come. And Allāh is Aware of what you do.”

The greatest loser is the one who misuses the blessings they have been granted and as a result they do not achieve a balanced mental and physical state, they misplace everything and everyone within their life and fail to adequately prepare for their accountability on the Day of Judgement, even if they possess worldly luxuries. This outcome is obvious when one observes the rich and famous who misuse the blessings they have been granted and how as a result they experience serious mental issues, such as depression, substance addiction and suicidal tendencies. 18 Al Kahf, verses 103-104:

“Say, "Shall we [believers] inform you of the greatest losers as to [their] deeds? [They are] those whose effort is lost in worldly life, while they think that they are doing well in work."”

Whereas, the one who sincerely obeys Allah, the Exalted, by using the blessings they have been granted correctly as outlined in Islamic teachings, will gain the greatest reward obtainable in this world: peace of mind. Chapter 3 Alee Imran, verse 145:

“…And whoever desires the reward of this world - We will give him thereof…”

The one who obeys Allah, the Exalted, will ensure they obtain a balanced mental and physical state and correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. Chapter 3 Alee Imran, verse 145:

"…and whoever desires the reward of the Hereafter - We will give him thereof. And We will reward the grateful."

In order to aid one in this important aim, they should strive to achieve strong faith. Strong faith is vital to obtain as it ensures one remains firm on the obedience of Allah, the Exalted, through every situation, whether times of ease or difficulty. Strong faith is obtained when one learns and acts on the clear proofs and evidences found within the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, which explain how sincerely obeying Allah, the Exalted, leads to peace of mind in both worlds. On the other hand, the one who remains ignorant of Islamic teachings will obtain weak faith. This person will easily disobey Allah, the Exalted, whenever their desires are contradicted as they fail to observe how leaving their desires and instead obeying Allah, the Exalted, leads to peace of mind in both worlds. Therefore, one must obtain certainty of faith through learning and acting on Islamic knowledge so that they remain firm on the obedience of Allah, the Exalted, at all times. This involves using the blessings one has been granted correctly, as outlined in Islamic teachings. This will ensure they obtain peace of mind in both worlds, through obtaining a balanced mental and physical state and by correctly placing everyone and everything within their life.

Chapter 3 Alee Imran, verse 145:

"…And whoever desires the reward of this world - We will give him thereof; and whoever desires the reward of the Hereafter - We will give him thereof. And We will reward the grateful."

One must not be fooled into believing that obtaining worldly blessings, such as wealth and social status, is a sign of divine love. Allah, the Exalted, grants worldly things to everyone as a test. Chapter 67 Al Mulk, verse 2:

"[He] who created death and life to test you [as to] which of you is better in deed…"

The test of life involves whether or not one will use the blessings they have been granted correctly as outlined in Islamic teachings. As discussed earlier, the one who misuses the blessings they have been granted may obtain worldly things, such as wealth, but they will not obtain anything useful from their effort, such as mercy and peace of mind. Chapter 23 Al Mu'minun, verses 55-56:

"Do they think that what We extend to them of wealth and children. Is [because] We hasten for them good things? Rather, they do not perceive."

Whereas, the one who strives to the pass the test of life by showing gratitude to Allah, the Exalted, by correctly using the blessings He has granted them, will obtain mercy, blessings and peace of mind in both worlds. Chapter 3 Alee Imran, verse 145:

"…And whoever desires the reward of this world - We will give him thereof; and whoever desires the reward of the Hereafter - We will give him thereof. And We will reward the grateful."

In addition, it is a part of the infinite mercy of Allah, the Exalted, that He placed peace of mind in both worlds in a single thing: correctly using the blessings one has been granted as outlined in Islamic teachings. He could have placed achieving peace of mind in this world in a different code of conduct from achieving peace of mind in the hereafter. This would have forced a person to choose between peace of mind in this world or peace of mind in the hereafter. Meaning, they would not be able to achieve peace of mind in both worlds. They would be forced to sacrifice peace of mind in one abode for the sake of gaining peace of mind in the other abode. Therefore, a person must not be fooled into believing that achieving peace of mind in the hereafter means sacrificing peace of mind in this world. If a person fails to understand this truth, they will easily ignore preparing for the hereafter out of fear they will not achieve peace of mind in this world. As a result, they will not achieve peace of mind in this world or in the next, as they will misuse the blessings they have been granted. One must avoid this trap of the Devil and instead understand that peace of mind in both worlds lie in

one thing: sincerely obeying Allah, the Exalted, by using the blessings one has been granted correctly as outlined in Islamic teachings.

Chapter 3 Alee Imran, verse 145:

"…And whoever desires the reward of this world - We will give him thereof; and whoever desires the reward of the Hereafter - We will give him thereof. And We will reward the grateful."

This verse also indicates that as Allah, the Exalted, controls both the blessings of this world and the hereafter, one will not gain anything good in this world or in the hereafter through His disobedience. The one who sincerely obeys Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings, will find that everything they are granted in this world and in the next become a source comfort and peace for them. Whereas, the one who disobeys Allah, the Exalted, by misusing the blessings He has granted them will find that everything they possess becomes a source of stress, trouble and difficulties for them in both worlds. These two outcomes are inevitable as Allah, the Exalted, alone controls all things in both worlds, including the spiritual hearts of people, the abode of peace of mind. Chapter 53 An Najm, verse 43:

"And that it is He who makes [one] laugh and weep."

Allah, the Exalted, again comforted and reassured the Companions, may Allah be pleased with them, after their apparent defeat at the Battle of Uhud. Chapter 3 Alee Imran, verse 146:

“And how many a prophet [fought in battle and] with him fought many religious scholars. But they never lost assurance due to what afflicted them in the cause of Allāh, nor did they weaken or submit. And Allāh loves the steadfast.”

As discussed earlier, the sign of real belief in Allah, the Exalted, is when one remains steadfast on His obedience in all situations, whether times of ease or difficulty. In fact, times of difficulty are required to differentiate those who sincerely obey Allah, the Exalted, from those who do not, as obeying Allah, the Exalted, in times of ease is often not as difficult as obeying Him in times of difficulty. Chapter 29 Al Ankabut, verses 2-3:

“Do the people think that they will be left to say, "We believe" and they will not be tried? But We have certainly tried those before them, and Allāh will surely make evident those who are truthful, and He will surely make evident the liars.”

One must therefore remain firm on the obedience of Allah, the Exalted, at all times knowing He will provide them with support and relief eventually. Chapter 65 At Talaq, verse 2:

“…And whoever fears Allah - He will make for him a way out.”

But it is important to note that this divine aid is not according to the desires of people. It is always according to the infinite knowledge and wisdom of Allah, the Exalted. Therefore, this divine aid occurs according to when it is best for people and in a way which is best for them, even if this is not obvious to them. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

One must therefore remain firm on the obedience of Allah, the Exalted, at all times, knowing they will be granted peace of mind and success in both worlds, one way or another and whether this is obvious to them or not. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely

give them their reward [in the Hereafter] according to the best of what they used to do."

And chapter 3 Alee Imran, verse 146:

“And how many a prophet [fought in battle and] with him fought many religious scholars. But they never lost assurance due to what afflicted them in the cause of Allāh, nor did they weaken or submit. And Allāh loves the steadfast.”

This verse also indicates an important concept which aids one to remain patient. When one faces any difficulty they should remember that many other people before them have faced the same or similar difficulty. Understanding this reality will encourage one to remain patient as they will remember that being tested in this world is a principle and reality of life in this world which all people have faced and will continue to face till the end of time. Generally speaking, patience involves avoiding complaining with one’s speech or actions and remaining firm on the obedience of Allah, the Exalted, believing He only chooses what is best for them, even if this is not obvious to them. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

Chapter 3 Alee Imran, verse 146:

“And how many a prophet [fought in battle and] with him fought many religious scholars…”

This verse indicates that remaining steadfast in the obedience of Allah, the Exalted, requires certainty of faith which is obtained through gaining and acting on divine knowledge. As discussed earlier, strong faith is vital to obtain as it ensures one remains firm on the obedience of Allah, the Exalted, through every situation, whether times of ease or difficulty. Strong faith is obtained when one learns and acts on the clear proofs and evidences found within the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, which explain how sincerely obeying Allah, the Exalted, leads to peace of mind in both worlds. On the other hand, the one who remains ignorant of Islamic teachings will obtain weak faith. This person will easily disobey Allah, the Exalted, whenever their desires are contradicted as they fail to observe how leaving their desires and instead obeying Allah, the Exalted, leads to peace of mind in both worlds. Therefore, one must obtain certainty of faith through learning and acting on Islamic knowledge so that they remain firm on the obedience of Allah, the Exalted, at all times. This involves using the blessings one has been granted correctly, as outlined in Islamic teachings. This will ensure they obtain peace of mind in both worlds, through obtaining a balanced mental and physical state and by correctly placing everyone and everything within their life. Chapter 3 Alee Imran, verses 146-147:

“…fought many religious scholars. But they never lost assurance due to what afflicted them in the cause of Allāh, nor did they weaken or submit. And Allāh loves the steadfast. And their words were not but that they said, "Our Lord, forgive us our sins and the excess [committed] in our affairs and plant firmly our feet and give us victory over the disbelieving people."”

These verses indicate an important principle which is often overlooked by muslims. Even though supplicating to Allah, the Exalted, is an important aspect of Islam, it is important to understand that supplications will only be truly useful when one performs acts of obedience, as every supplication in the Holy Quran, such as this one, and those found in the established traditions of the Holy Prophet Muhammad, peace and blessings be upon him, are accompanied by acts of obedience to Allah, the Exalted. In addition, every supplication in the Holy Quran was performed by someone who was dedicated to acts of obedience. They strived throughout their life in using the blessings they had been granted in ways pleasing to Allah, the Exalted. This indicates the importance of understanding that supplications are only truly effective when they are combined with acts of obedience. Sadly, many muslims have adopted a lazy attitude whereby they are good at performing supplications but will not practically obey Allah, the Exalted. This is because supplicating to Allah, the Exalted, requires minimal energy, time and no other resources, such as wealth. It is clear from the teachings of Islam and the life of the Holy Prophet Muhammad, peace and blessings be upon him, that supplications are meant to be supported by acts of obedience in order to be effective. Every step in the life of the Holy Prophet Muhammad, peace and blessings be upon him, and the lives of his Companions, may Allah be pleased with them, clearly shows how they physically obeyed Allah, the Exalted, by using the blessings they were granted correctly as outlined in Islamic teachings. They never only supplicated for relief or victory while refusing to act in ways pleasing to Allah, the Exalted. A Hadith found in Jami At Tirmidhi, number 3499, clearly indicates that two special times within the day a supplication is responded

to positively by Allah, the Exalted, are both connected to acts of obedience. The first time is directly after the obligatory prayers and the second is in the last part of night, when one should be performing the voluntary night prayer. In addition, the following verses clearly show that supplications must be supported by acts of obedience in order to be complete and effective. Chapter 35 Fatir, verse 10:

"…To Him ascends good speech, and righteous work raises it…"

And chapter 2 Al Baqarah, verse 186:

"…*indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided."*

Failing to understand that supplications must be supported by physical acts of obedience to Allah, the Exalted, is a major reason why the state of muslims does not change in a positive way, as one must change their intention, speech and actions in order to create a positive change in their life. Chapter 13 Ar Ra'd, verse 11:

“…Indeed, Allāh will not change the condition of a people until they change what is in themselves…”

In addition, one must use the resources available to them, such as their energy, in order to create positive changes within their life and they cannot rely solely on supplications. For example, the person facing marriage issues must take practical steps to resolve the issues and couple this with supplications to Allah, the Exalted, for help. They cannot behave in a lazy manner by avoiding practically taking steps to resolve the issues they are facing while relying only on their supplications to Allah, the Exalted. As already explained, this passive and incorrect attitude contradicts the teachings of Islam.

As indicated by the verse 148, only when one supports their supplications and verbal declaration of faith in Allah, the Exalted, through physical acts of obedience, by using the blessings they have been granted correctly as outlined in Islamic teachings, will they gain peace of mind in both worlds. Chapter 3 Alee Imran, verse 148:

“So Allāh gave them the reward of this world and the good reward of the Hereafter. And Allāh loves the doers of good.”

As indicated by this verse, the reward in this world is only good when one uses this reward, such as wealth, in the correct way as outlined in Islamic

teachings. The one who misuses it will not benefit from it in this world or in the next as it will become a source of stress for them in both worlds. Whereas, the reward in the hereafter is always good, as the blessings of the hereafter cannot be misused by a person.

In addition, it is important to note that the love of Allah, the Exalted, is granted to those who do good. This good requires practical obedience to Allah, the Exalted, by using the blessings one has been granted correctly as outlined in Islamic teachings and therefore goes beyond a verbal declaration of faith in Allah, the Exalted.

Finally, as the good mentioned in this verse is not limited in anyway, a person is left with no excuses not to do good, as it is not determined by how many worldly blessings they possess but it is determined by how these blessings are used. Therefore, every person can obtain the love of Allah, the Exalted, by doing good, irrespective of how much or little worldly blessings they possess, by using them correctly as outlined in Islamic teachings. Chapter 3 Alee Imran, verse 148:

"…*And Allāh loves the doers of good."*

Chapter 3 – Alee Imran, Verses 149-151

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِن تُطِيعُواْ ٱلَّذِينَ كَفَرُواْ يَرُدُّوكُمْ عَلَىٰٓ أَعْقَٰبِكُمْ
فَتَنقَلِبُواْ خَٰسِرِينَ ﴿١٤٩﴾

بَلِ ٱللَّهُ مَوْلَىٰكُمْ وَهُوَ خَيْرُ ٱلنَّٰصِرِينَ ﴿١٥٠﴾

سَنُلْقِى فِى قُلُوبِ ٱلَّذِينَ كَفَرُواْ ٱلرُّعْبَ بِمَآ أَشْرَكُواْ بِٱللَّهِ مَا لَمْ يُنَزِّلْ بِهِۦ
سُلْطَٰنًا وَمَأْوَىٰهُمُ ٱلنَّارُ وَبِئْسَ مَثْوَى ٱلظَّٰلِمِينَ ﴿١٥١﴾

“O you who have believed, if you obey those who disbelieve, they will turn you back on your heels, and you will [then] become losers.

But Allah is your protector, and He is the best of helpers.

We will cast terror into the hearts of those who disbelieve for what they have associated with Allah of which He had not sent down [any] authority. And their refuge will be the Fire, and wretched is the residence of the wrongdoers.”

When Allah, the Exalted, calls upon the believers within the Holy Quran, His call is often connected to actualizing their verbal claim of faith. This is because a verbal claim of faith without actions has very little value in Islam. Actions are the proof and evidence one is required to obtain so that they obtain reward and mercy in both worlds. Just like a fruit bearing tree is only useful when it produces fruit, similarly, faith is only useful when it produces good actions. In this case, Allah, the Exalted, warns muslims not to adopt such strong ties with non-muslims which causes them to disobey Allah, the Exalted, by misusing the blessings they have been granted. Chapter 3 Alee Imran, verse 149:

"O you who have believed, if you obey those who disbelieve, they will turn you back on your heels…"

This verse does not mean a Muslim cannot befriend a non-Muslim as this particular verse and similar verses refer to the non-Muslims in the time of the Holy Prophet Muhammad, peace and blessings be upon him. Becoming intimately friendly to a non-Muslim who desired the destruction of Islam was especially dangerous at that time, as the non-Muslims would spy on the Muslim community in order to gain vital intelligence which could aid them in their fight against Islam.

Generally speaking, the Holy Quran clearly advises that Allah, the Exalted, does not forbid befriending non-Muslims. Chapter 60 Al Mumtahanah, verse 8:

“Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly.”

In reality, the main verse warns Muslims not to befriend those who direct them away from the sincere obedience of Allah, the Exalted. This involves using the blessings one has been granted correctly according to Islamic teachings. This in reality, can apply to both Muslims and non-Muslims. As warned in a Hadith found in Sunan Abu Dawud, number 4833, a Muslim is on the way of life of their friend. This means a person will adopt the characteristics, good or bad, which their companions possess, whether this is obvious to them or not. Therefore, a muslim must strive to adopt the company of those who encourage them to obey Allah, the Exalted.

In addition, treating all people kindly, Muslims and non-Muslims, is the characteristic of a true believer. A true believer keeps their verbal and physical harm away from a person and their possessions. This has been advised in a Hadith found in Sunan An Nasai, number 4998.

It is important to understand that there is a difference between healthy social conduct with others and deep friendship with others. A deep friendship will always influence a person, whether they realise it or not and it can lead one to compromising on their faith out of love for their companion whereas, good social conduct with others will never take one to

this level. Therefore, Muslims must adopt good character and manners towards everyone but reserve deep friendship for those who will encourage them towards the sincere obedience of Allah, the Exalted. Only a Muslim can do this for another Muslim. A non-Muslim on the other hand, will either directly or indirectly encourage a Muslim to disobey Allah, the Exalted, even if they do not intend this. This is because a non-Muslim lives by a separate code of conduct then a Muslim. And the behaviour which is acceptable to a non-Muslim may not be acceptable in the eyes of Islam. Chapter 3 Alee Imran, verse 149:

"O you who have believed, if you obey those who disbelieve, they will turn you back on your heels, and you will [then] become losers."

The muslim who disobeys Allah, the Exalted, by misusing the blessings they have been granted will become a loser in both worlds as they will fail to obtain peace of mind in both worlds. Misusing the blessings one has been granted will prevent one from achieving a balanced mental and physical state, it will cause them to misplace everything and everyone within their life and prevent them from preparing for their accountability on the Day of Judgement. Therefore, this person will only obtain stress, trouble and difficulties in both worlds, even if they enjoy worldly luxuries. This reality is obvious when one observes those who misuse the blessings they have been granted, such as the rich and famous. Whereas, those who remain firm on the obedience of Allah, the Exalted, at all times by using the blessings He has granted them correctly as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, will obtain peace of mind in both worlds. Chapter 3 Alee Imran, verse 150:

“But Allāh is your protector, and He is the best of helpers.”

They will obtain peace of mind through achieving a balanced mental and physical state and by correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. Therefore, a person must accept and act on Islamic teachings for their own sake, even if it contradicts their desires. They must behave as a wise patient who accepts and acts on the medical advice of their doctor knowing it is best for them, even though they are prescribed bitter medicines and a strict diet plan. The same way this wise patient will achieve good mental and physical health, so will the person who accepts and acts on Islamic teachings. This is because the only One who has the knowledge required to ensure a person achieves a balanced mental and physical state and correctly places everything and everyone within their life is Allah, the Exalted. The knowledge of the mental and physical states of humans possessed by society will never be enough to achieve this outcome, despite all the research that has been undertaken, as they cannot solve every issue a person can face within their life, their advice cannot cause one to avoid all types of mental and physical stress nor can their advice cause one to correctly place everything and everyone with in their life, due to limited knowledge, experience, foresight and due to biases. Allah, the Exalted, alone has this knowledge and He has granted it to mankind in the form of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This truth is obvious when one observes those who use the blessings they have been granted according to Islamic teachings and those who do not. Even though, in most cases, patients do not understand the science behind the medicines they are prescribed and therefore blindly trust their doctor, Allah, the Exalted, invites people to reflect on the teachings of Islam so that they can appreciate its positive effects on their lives. He does not expect people

to blindly trust the teachings of Islam and instead He wants them to recognize its truthfulness from its clear proofs. But this requires a person to adopt an unbiased and open mind when approaching the teachings of Islam. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….””

In addition, as Allah, the Exalted, alone controls the spiritual hearts of people, the abode of peace of mind, He alone decides who obtains it and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

And it is clear that Allah, the Exalted, will only give peace of mind to those who use the blessings He has granted them correctly as outlined in Islamic teachings. Chapter 3 Alee Imran, verse 150:

“But Allāh is your protector, and He is the best of helpers.”

Chapter 3 Alee Imran, verses 149-150:

“O you who have believed, if you obey those who disbelieve, they will turn you back on your heels, and you will [then] become losers. But Allāh is your protector, and He is the best of helpers.”

These verses also make it clear that a muslim will only gain the protection and aid of Allah, the Exalted, when they sincerely obey Him. Whereas, they will lose this protection and aid if they disobey Him. It is important to note that obedience to Allah, the Exalted, can only be shown in one’s actions and therefore extends far beyond declaring belief in Him verbally. Therefore, one must practically obey Allah, the Exalted, if they desire to obtain His protection and aid. This obedience involves using the blessings they have been granted correctly as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. In addition, it is important to understand that the protection and aid of Allah, the Exalted, do not occur according to the desires of people. They always occur according to the infinite knowledge and wisdom of Allah, the Exalted. Therefore, this protection and aid occur according to when it is best for people and in a way which is best for them, even if this is not obvious to them. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

One must therefore remain firm on the obedience of Allah, the Exalted, at all times, knowing they will be granted peace of mind and success in both worlds, one way or another and whether this is obvious to them or not. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

As discussed earlier, when one persists on disobeying Allah, the Exalted, by misusing the blessings they have been granted, it will prevent them from obtaining a balanced mental and physical state and cause them to misplace everything and everyone with their life. This attitude will therefore lead them to countless mental disorders. Chapter 3 Alee Imran, verse 151:

"We will cast terror into the hearts of those who disbelieve for what they have associated with Allāh of which He had not sent down [any] authority…"

The terror refers to all different types of mental disorders which can affect people, such as the extreme fear of poverty and loneliness. As Allah, the Exalted, alone controls the spiritual hearts of people, each person that

persists on the disobedience of Allah, the Exalted, will experience the specific thing they fear and this will prevent them from achieving peace of mind. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

And chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

And chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

As discussed earlier, one must therefore avoid all man-made codes of conduct and instead adhere to the divine code of conduct granted to them by Allah, the Exalted, as He alone can provide the best code of conduct which protects people from mental disorders and instead leads them to peace of mind in both worlds. But those who refuse to obey Allah, the Exalted, the Creator and Sustainer of the universe, and instead adopt a code of conduct He has not authorised, will face the penalty of their behaviour in both worlds. In this world, they will be plagued by mental disorders and the punishment awaiting them in the hereafter will be far worse. Chapter 3 Alee Imran, verse 151:

"We will cast terror into the hearts of those who disbelieve for what they have associated with Allāh of which He had not sent down [any] authority. And their refuge will be the Fire, and wretched is the residence of the wrongdoers."

Ultimately, as the entire creation belongs to and is under the complete control and jurisdiction of Allah, the Exalted, a person has no choice but to comply with His rules. Just like a person will face trouble if they fail to comply with the rules set by the government in charge of a particular country, so will they face trouble in both worlds if they fail to comply with the rules of the Owner of the universe. A person may be able to leave a country if they are not pleased with its rules but they will not be able to escape to a place where the rules and jurisdiction of Allah, the Exalted, do not apply. A person may be able to change the rules of their society but they will never be able to change the rules of Allah, the Exalted. In addition, just like a person who owns a house decides the rules of the house, even if other people object to these rules, similarly, the universe belongs to Allah,

the Exalted, and therefore, He alone decides the rules of this universe, whether people like these rules or not. Therefore, one must comply with these rules, for their own sake. The one who understands this fact will comply with the rules of Allah, the Exalted, and strive to obey Him by using the blessings they have been granted in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. A person can either strive to learn the wisdoms behind the commands and prohibitions of Allah, the Exalted, so that they understand how they benefit them and the wider society and how they lead to peace of mind and body in both worlds or they can worship their desires and reject the teachings of Islam. But the one who fails to comply with Islamic rules should prepare themselves to face the consequences of their choice in both worlds and no objections, protests or complaints will save them. Chapter 18 Al Kahf, verse 29:

“And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve." Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place.”

Chapter 3 Alee Imran, verse 151:

“We will cast terror into the hearts of those who disbelieve for what they have associated with Allāh of which He had not sent down [any] authority…”

This verse also indicates the importance of avoiding the mental disorders associated with disobeying Allah, the Exalted, by strictly adhering to the authority sent down by Allah, the Exalted, the two sources of guidance: the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The more one acts on other sources of religious knowledge, even if they lead to good deeds, the less they will act on the two sources of guidance, which in turn leads to misguidance. This is why the Holy Prophet Muhammad, peace and blessings be upon him, has warned in a Hadith found in Sunan Abu Dawud, number 4606, that any matter which is not rooted in the two sources of guidance will be rejected by Allah, the Exalted. In addition, the more one acts on other sources of religious knowledge the more they will begin to act on things which contradict the teachings of Islam. This is how the Devil leads people astray, step by step. For example, a person facing difficulties will be advised to perform certain spiritual exercises which contradict and challenge the teachings of Islam. As this person is ignorant and has a habit of acting on other sources of religious knowledge, they will easily fall into this trap and begin to perform spiritual exercises that directly challenge the teachings of Islam. They will even begin to believe things about Allah, the Exalted, and the universe which contradict the teachings of Islam also, such as believing people or supernatural creatures can control their destiny, as their knowledge is taken from other than the two sources of guidance. Some of these misguided practices and beliefs are clear disbelief, such as practicing black magic. Chapter 2 Al Baqarah, verse 102:

"…It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Hārūt and Mārūt. But they [i.e., the two angels] do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]."…"

So a muslim can lose their faith without even realizing it, as they have the habit of acting on other sources of religious knowledge. This is why acting on religious innovations which are not rooted in the two sources of guidance is following in the footsteps of the Devil. Chapter 2 Al Baqarah, verse 208:

"O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy."

Chapter 3 Alee Imran, verse 151:

"We will cast terror into the hearts of those who disbelieve for what they have associated with Allāh of which He had not sent down [any] authority. And their refuge will be the Fire, and wretched is the residence of the wrongdoers."

It is important to note that even though this verse begins by referring to the non-muslims yet the punishment mentioned in the hereafter refers to wrongdoers and not non-muslims. This therefore warns muslims not to adopt the behaviour of the one who disbelieves in Allah, the Exalted. Therefore, a muslim must actualize their verbal declaration of faith in Allah,

the Exalted, by practically obeying Him. This involves using the blessings they have been granted correctly as outlined in Islamic teachings. But as warned in verse 151, if they choose to practically behave like someone who does not believe in Allah, the Exalted, by misusing the blessings they have been granted, then they may well join them in the hereafter. In addition, it is vital to understand that faith is like a plant which must be nourished with acts of obedience in order to flourish. Just like a plant which fails to obtain nourishment, such as sunlight, will fail to flourish and may even die, the faith of a person who fails to nourish it with acts of obedience will not flourish and is in serious danger of dying. This is the greatest loss.

Chapter 3 Alee Imran, verse 151:

"We will cast terror into the hearts of those who disbelieve for what they have associated with Allāh of which He had not sent down [any] authority. And their refuge will be the Fire, and wretched is the residence of the wrongdoers."

This verse is connected to the Battle of Uhud. When the Holy Prophet Muhammad, peace and blessings be upon him, and his Companions, may Allah be pleased with them, returned to Medina after their apparent defeat at the Battle of Uhud, they became aware that the non-Muslim leaders of Mecca were considering marching back towards Medina in order to wipe out Islam for good. The Holy Prophet Muhammad, peace and blessings be upon him, gave orders for the Companions, may Allah be pleased with them, despite their grievous wounds and tired bodies, to move out in pursuit of the non-Muslims. When the Companions, may Allah be pleased

with them, responded positively Allah, the Exalted, revealed chapter 3 Alee Imran, verse 172:

“Those [believers] who responded to Allah and the Messenger after injury had struck them. For those who did good among them and feared Allah is a great reward.”

This has been discussed in Imam Ibn Kathir’s, the Life of the Prophet, Volume 3, Pages 67-68.

A man named Ma’bad Ibn Abu Ma’bad met the Holy Prophet Muhammad, peace and blessings be upon him, and his army and offered his condolences and services. The Holy Prophet Muhammad, peace and blessings be upon him, told him to reach the non-Muslim army and dissuade them from attacking Medina. He eventually reached the non-Muslim army and warned them not to attack Medina as the Holy Prophet Muhammad, peace and blessings be upon him, had gathered a formidable army who were prepared to fight to the bitter end. Through this Allah, the Exalted, cast fear into the hearts of the non-Muslims who decided to head back to Mecca, even though their primary goals of killing the Holy Prophet Muhammad, peace and blessings be upon him, and securing their trade root past Medina, failed. Chapter 3 Alee Imran, verse 151:

“We will cast terror into the hearts of those who disbelieve for what they have associated with Allāh of which He had not sent down [any] authority. And their refuge will be the Fire, and wretched is the residence of the wrongdoers.”

This has been discussed in Imam Safi Ur Rahman’s, The Sealed Nectar, Pages 288-291 and in Imam Wahidi’s, Asbab Al Nuzul, 3:151, Page 42.

This event therefore indicates the importance of appreciating the complete power Allah, the Exalted, has over all things, including the spiritual hearts of people, the abode of peace of mind. Even in victory, the non-muslims were left with nothing except fear which resulted in them returning to Mecca without accomplishing their main goals. This indicates that whatever worldly success one achieves through the disobedience of Allah, the Exalted, they will never escape experiencing the mental disorders associated with disobeying Allah, the Exalted, such as the fear of experiencing the things they hate most. Therefore, one must remain firm on the obedience of Allah, the Exalted, for their own sake, by correctly using the blessings they have been granted as outlined in Islamic teachings, if they desire to escape all fears and mental disorders and instead experience peace of mind in both worlds. Chapter 2 Al Baqarah, verses 38-39:

“…And when guidance comes to you from Me, whoever follows My guidance - there will be no fear concerning them, nor will they grieve. And those who disbelieve and deny Our signs - those will be companions of the Fire; they will abide therein eternally."

Chapter 3 – Alee Imran, Verses 152-158

وَلَقَدْ صَدَقَكُمُ ٱللَّهُ وَعْدَهُۥٓ إِذْ تَحُسُّونَهُم بِإِذْنِهِۦ ۖ حَتَّىٰٓ إِذَا فَشِلْتُمْ
وَتَنَٰزَعْتُمْ فِى ٱلْأَمْرِ وَعَصَيْتُم مِّنۢ بَعْدِ مَآ أَرَىٰكُم مَّا تُحِبُّونَ ۚ مِنكُم مَّن
يُرِيدُ ٱلدُّنْيَا وَمِنكُم مَّن يُرِيدُ ٱلْءَاخِرَةَ ۚ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ ۖ وَلَقَدْ
عَفَا عَنكُمْ ۗ وَٱللَّهُ ذُو فَضْلٍ عَلَى ٱلْمُؤْمِنِينَ ﴿١٥٢﴾

۞ إِذْ تُصْعِدُونَ وَلَا تَلْوُۥنَ عَلَىٰٓ أَحَدٍ وَٱلرَّسُولُ يَدْعُوكُمْ فِىٓ
أُخْرَىٰكُمْ فَأَثَٰبَكُمْ غَمًّۢا بِغَمٍّ لِّكَيْلَا تَحْزَنُوا۟ عَلَىٰ مَا فَاتَكُمْ وَلَا مَآ
أَصَٰبَكُمْ ۗ وَٱللَّهُ خَبِيرٌۢ بِمَا تَعْمَلُونَ ﴿١٥٣﴾

ثُمَّ أَنزَلَ عَلَيْكُم مِّنۢ بَعْدِ ٱلْغَمِّ أَمَنَةً نُّعَاسًا يَغْشَىٰ طَآئِفَةً مِّنكُمْ ۖ وَطَآئِفَةٌ قَدْ أَهَمَّتْهُمْ
أَنفُسُهُمْ يَظُنُّونَ بِٱللَّهِ غَيْرَ ٱلْحَقِّ ظَنَّ ٱلْجَٰهِلِيَّةِ ۖ يَقُولُونَ هَل لَّنَا مِنَ ٱلْأَمْرِ مِن شَىْءٍ ۗ قُلْ
إِنَّ ٱلْأَمْرَ كُلَّهُۥ لِلَّهِ ۗ يُخْفُونَ فِىٓ أَنفُسِهِم مَّا لَا يُبْدُونَ لَكَ ۖ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ ٱلْأَمْرِ شَىْءٌ
مَّا قُتِلْنَا هَٰهُنَا ۗ قُل لَّوْ كُنتُمْ فِى بُيُوتِكُمْ لَبَرَزَ ٱلَّذِينَ كُتِبَ عَلَيْهِمُ ٱلْقَتْلُ إِلَىٰ مَضَاجِعِهِمْ ۖ
وَلِيَبْتَلِىَ ٱللَّهُ مَا فِى صُدُورِكُمْ وَلِيُمَحِّصَ مَا فِى قُلُوبِكُمْ ۗ وَٱللَّهُ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ
﴿١٥٤﴾

إِنَّ ٱلَّذِينَ تَوَلَّوۡاْ مِنكُمۡ يَوۡمَ ٱلۡتَقَى ٱلۡجَمۡعَانِ إِنَّمَا ٱسۡتَزَلَّهُمُ ٱلشَّيۡطَٰنُ بِبَعۡضِ مَا كَسَبُواْۖ
وَلَقَدۡ عَفَا ٱللَّهُ عَنۡهُمۡۗ إِنَّ ٱللَّهَ غَفُورٌ حَلِيمٞ ١٥٥

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَكُونُواْ كَٱلَّذِينَ كَفَرُواْ وَقَالُواْ لِإِخۡوَٰنِهِمۡ إِذَا ضَرَبُواْ فِي ٱلۡأَرۡضِ أَوۡ كَانُواْ
غُزّٗى لَّوۡ كَانُواْ عِندَنَا مَا مَاتُواْ وَمَا قُتِلُواْ لِيَجۡعَلَ ٱللَّهُ ذَٰلِكَ حَسۡرَةٗ فِي قُلُوبِهِمۡۗ وَٱللَّهُ يُحۡيِۦ
وَيُمِيتُۗ وَٱللَّهُ بِمَا تَعۡمَلُونَ بَصِيرٞ ١٥٦

وَلَئِن قُتِلۡتُمۡ فِي سَبِيلِ ٱللَّهِ أَوۡ مُتُّمۡ لَمَغۡفِرَةٞ مِّنَ ٱللَّهِ وَرَحۡمَةٌ خَيۡرٞ مِّمَّا يَجۡمَعُونَ ١٥٧

وَلَئِن مُّتُّمۡ أَوۡ قُتِلۡتُمۡ لَإِلَى ٱللَّهِ تُحۡشَرُونَ ١٥٨

“And Allah had certainly fulfilled His promise to you when you were killing them [the enemy] by His permission until [the time] when you lost courage and fell to disputing about the order [given by the Prophet, peace and blessings be upon him] and disobeyed after He had shown you that which you love. Among you are some who desire this world, and among you are some who desire the Hereafter. Then He turned you back from them [defeated] that He might test you. And He has already forgiven you, and Allah is the possessor of bounty for the believers.

[Remember] when you [fled and] climbed [the mountain] without looking aside at anyone while the Messenger was calling you from behind. So Allah repaid you with distress upon distress so you would not grieve for that which had escaped you [of victory and spoils of war] or [for] that which had befallen you [of injury and death]. And Allah is [fully] Aware of what you do.

Then after distress, He sent down upon you security [in the form of] drowsiness, overcoming a faction of you, while another faction worried

about themselves, thinking of Allah other than the truth - the thought of ignorance, saying, "Is there anything for us [to have done] in this matter?" Say, "Indeed, the matter belongs completely to Allah." They conceal within themselves what they will not reveal to you. They say, "If there was anything we could have done in the matter, we [some of us] would not have been killed right here." Say, "Even if you had been inside your houses, those decreed to be killed would have come out to their death beds." [It was] so that Allah might test what is in your breasts and purify what is in your hearts. And Allah is Knowing of that within the breasts.

Indeed, those of you who turned back on the day the two armies met [at Uḥud] - it was Satan who caused them to slip because of some [blame] they had earned. But Allah has already forgiven them. Indeed, Allah is Forgiving and Forbearing.

O you who have believed, do not be like those who disbelieved and said about their brothers when they traveled through the land or went out to fight, "If they had been with us, they would not have died or have been killed," so Allah makes that [misconception] a regret within their hearts. And it is Allah who gives life and causes death, and Allah is Seeing of what you do.

And if you are killed in the cause of Allah or die - then forgiveness from Allah and mercy are better than whatever they accumulate [in this world].

And whether you die or are killed, unto Allah you will be gathered."

Allah, the Exalted, discusses some important lessons to learn from the Battle of Uhud. Chapter 3 Alee Imran, verse 152:

“And Allāh had certainly fulfilled His promise to you when you were killing them by His permission until [the time] when you lost courage and fell to disputing about the order and disobeyed…”

Generally speaking, this makes it clear that as long as one remains firm on the obedience of Allah, the Exalted, by using the blessings they have been granted correctly as outlined in Islamic teachings, they will achieve peace of mind and success. But whenever they persist on His disobedience, they will not obtain peace of mind or success, even if this is not obvious to them. This is because the one who correctly uses the blessings they have been granted will obtain a balanced mental and physical state and they will correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. This obedience therefore leads to peace of mind in both worlds. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Whereas, the one who disobeys Allah, the Exalted, will not achieve a balanced mental and physical state, they will misplace everything and everyone within their life and fail to prepare adequately for their accountability on the Day of Judgement. Therefore, their disobedience will lead them to stress, difficulties and trouble in both worlds, even if they enjoy worldly luxuries. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

Chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

Therefore, a person must accept and act on Islamic teachings for their own sake, even if it contradicts their desires. They must behave as a wise patient who accepts and acts on the medical advice of their doctor knowing it is best for them, even though they are prescribed bitter medicines and a strict diet plan. The same way this wise patient will achieve good mental

and physical health, so will the person who accepts and acts on Islamic teachings. This is because the only One who has the knowledge required to ensure a person achieves a balanced mental and physical state and correctly places everything and everyone within their life is Allah, the Exalted. The knowledge of the mental and physical states of humans possessed by society will never be enough to achieve this outcome, despite all the research that has been undertaken, as they cannot solve every issue a person can face within their life, their advice cannot cause one to avoid all types of mental and physical stress nor can their advice cause one to correctly place everything and everyone with in their life, due to limited knowledge, experience, foresight and due to biases. Allah, the Exalted, alone has this knowledge and He has granted it to mankind in the form of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This truth is obvious when one observes those who use the blessings they have been granted according to Islamic teachings and those who do not. Even though, in most cases, patients do not understand the science behind the medicines they are prescribed and therefore blindly trust their doctor, Allah, the Exalted, invites people to reflect on the teachings of Islam so that they can appreciate its positive effects on their lives. He does not expect people to blindly trust the teachings of Islam and instead He wants them to recognize its truthfulness from its clear proofs. But this requires a person to adopt an unbiased and open mind when approaching the teachings of Islam. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me…."”

In addition, as Allah, the Exalted, alone controls the spiritual hearts of people, the abode of peace of mind, He alone decides who obtains it and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

And it is clear that Allah, the Exalted, will only give peace of mind to those who use the blessings He has granted them correctly.

Chapter 3 Alee Imran, verse 152:

“And Allāh had certainly fulfilled His promise to you when you were killing them by His permission until [the time] when you lost courage and fell to disputing about the order and disobeyed after He had shown you that which you love. Among you are some who desire this world, and among you are some who desire the Hereafter…”

When the Battle of Uhud commenced, the Companions, may Allah be pleased with them, quickly overcame the non-Muslim army which caused them to retreat. But some of the archers the Holy Prophet Muhammad, peace and blessings be upon him, commanded to remain on a small mountain, Jabal Al Rumah, which is in front of Mount Uhud, irrespective of

the outcome of the battle, believed that the battle was over and the command no longer applied. When they descended Jabal Al Rumah to collect the spoils of war this exposed the rear of the Muslim army. The non-Muslim army then rallied together and attacked the Muslims from both sides. This led to the martyrdom of many Companions, may Allah be pleased with them. This has been discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 3, Pages 29-30.

Even though the Companions, may Allah be pleased with them, did not commit a sin as they believed the order no longer applied as the battle seemed to be over, yet their good and pious desire for collecting the spoils of war, to use them in ways pleasing to Allah, the Exalted, led to trouble.

Generally speaking, this event indicates the importance of avoiding pursuing unnecessary worldly things, such as excessive wealth, even if one's intention is to use it according to the pleasure of Allah, the Exalted. Chapter 9 At Tawbah, verses 75-77:

"And among them [hypocrites] are those who made a covenant with Allah, [saying], "If He should give us from His bounty, we will surely spend in charity, and we will surely be among the righteous." But when He gave them from His bounty, they were stingy with it and turned away while they refused. So He penalized them with hypocrisy in their hearts until the Day they will meet Him - because they failed Allah in what they promised Him and because they [habitually] used to lie."

This attitude should be avoided as one does not know what is best for them due to a lack of knowledge and foresight. People often desire things which become a source of stress for them and sometimes they dislike things which become a source of goodness for them in both worlds. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

This is why Islam encourages muslims to ask for general goodness in worldly matters as they do not possess the knowledge to know what is good for them or what is harmful for them. Chapter 2 Al Baqarah, verses 200-201:

“…And among the people is he who says, "Our Lord, give us in this world," and he will have in the Hereafter no share. But among them is he who says, "Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire.""

In addition, it is always better to aim for the hereafter by concentrating on using the blessings one has been granted correctly as outlined in Islamic teachings, instead of concentrating on obtaining more worldly things, such

as wealth, even if one desires to use it correctly. This will ensure they focus remains on the hereafter and their accountability on Judgement Day instead of focusing on this world. Chapter 3 Alee Imran, verse 152:

"…Among you are some who desire this world, and among you are some who desire the Hereafter…"

Generally speaking, this verse warns against prioritizing enjoying the material world over practically preparing for the hereafter. It is important to note that if one pursues all their worldly desires, it will only cause them to misuse the blessings they have been granted. This will lead to an unbalanced mental and physical state, it will cause them to misplace everything and everyone within their life and prevent them from correctly preparing for their accountability on the Day of Judgement. Prioritising enjoying worldly things will therefore prevent one from achieving peace of mind in both worlds. Whereas, the one who prioritizes preparing for the hereafter, by correctly using the blessings they have been granted will cause one to achieve a balanced mental and physical state and cause them to correctly place everything and everyone within their life while adequately preparing for their accountability on Judgement Day. Therefore, prioritizing the hereafter will lead to peace of mind in both worlds.

Chapter 3 Alee Imran, verse 152:

“…Then He turned you back from them [defeated] that He might test you…”

Part of this test was whether or not the Companions, may Allah be pleased with them, would continue to obey Allah, the Exalted, even after suffering defeat. Muslims must follow in their footsteps by always remaining firm on the obedience of Allah, the Exalted, in every situation, whether times of ease or difficulty. In reality, facing difficulties and still remaining firm on the obedience of Allah, the Exalted, is the real test, as obeying Allah, the Exalted, in times of ease is often easier. Facing difficulties separate those who truly obey Allah, the Exalted, from those who only verbally claim belief in Him. Chapter 29 Al Ankabut, verses 2-3:

“Do the people think that they will be left to say, "We believe" and they will not be tried? But We have certainly tried those before them, and Allāh will surely make evident those who are truthful, and He will surely make evident the liars.”

Therefore, one must remain patient when facing times of difficulty. Patience involves avoiding complaining with one’s speech or actions and remaining firm on the obedience of Allah, the Exalted, believing He only chooses what is best for them, even if this is not obvious to them. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

In addition, one must strive to adopt strong faith as this will support them in remaining patient in times of difficulty and grateful in times of ease. Strong faith is vital to obtain as it ensures one remains firm on the obedience of Allah, the Exalted, through every situation, whether times of ease or difficulty. Strong faith is obtained when one learns and acts on the clear proofs and evidences found within the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, which explain how sincerely obeying Allah, the Exalted, leads to peace of mind in both worlds. On the other hand, the one who remains ignorant of Islamic teachings will obtain weak faith. This person will easily disobey Allah, the Exalted, whenever their desires are contradicted as they fail to observe how leaving their desires and instead obeying Allah, the Exalted, leads to peace of mind in both worlds. Therefore, one must obtain certainty of faith through learning and acting on Islamic knowledge so that they remain firm on the obedience of Allah, the Exalted, at all times. This involves using the blessings one has been granted correctly, as outlined in Islamic teachings. This will ensure they obtain peace of mind in both worlds, through obtaining a balanced mental and physical state and by correctly placing everyone and everything within their life.

As Allah, the Exalted, does not demand perfection, even if one commits sins or shows signs of impatience they will be forgiven as long as they sincerely repent and reform their behaviour so that history does not repeat itself. Chapter 3 Alee Imran, verse 152:

“…And He has already forgiven you, and Allāh is the possessor of bounty for the believers.”

Sincere repentance involves feeling guilty, seeking the forgiveness of Allah, the Exalted, and anyone who has been wronged, as long as this will not lead to further trouble. One must sincerely promise to avoid committing the same or similar sin again and make up for any rights which have been violated in respect to Allah, the Exalted, and people.

Chapter 3 Alee Imran, verse 153:

“[Remember] when you [fled and] climbed [the mountain] without looking aside at anyone while the Messenger was calling you from behind. So Allāh repaid you with distress upon distress…”

As discussed earlier, this verse again indicates the importance of sincerely obeying Allah, the Exalted, in every situation in order to avoid all forms of mental disorders, such as distress. As Allah, the Exalted, alone controls the spiritual hearts of people, He alone decides who obtains peace of mind and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

In addition, when one misuses the blessings they have been granted, they will not obtain a balanced mental and physical state and they will misplace everything and everyone within their life. Therefore, one’s imbalanced and disorganized life will lead to stress, trouble and difficulties. A person’s life is like a library of books. If the books are placed in the correct order, the person will face minimal stress when searching for a specific book. On the other hand, if the books are disorganized, then they will face stress searching for a specific book. If one persists on disobeying Allah, the Exalted, they will sink deeper into mental disorders, such as depression, substance addiction and even suicidal tendencies. This outcome is obvious when one observes the rich and famous and how they misuse the blessings they have been granted. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

Chapter 3 Alee Imran, verse 153:

“[Remember] when you [fled and] climbed [the mountain] without looking aside at anyone while the Messenger was calling you from behind. So Allāh repaid you with distress upon distress so you would not grieve for that

which had escaped you [of victory and spoils of war] or [for] that which had befallen you [of injury and death]…"

The distress upon distress refers to the Companions, may Allah be pleased with them, falsely believing the Holy Prophet Muhammad, peace and blessings be upon him, had been martyred, during the Battle of Uhud. This distracted them from their defeat and their own injuries and some of them even lost hope as their strength and inspiration had supposedly been martyred. But a Companion, Anas Bin Nadr, may Allah be pleased with him, declared that even if the Holy Prophet Muhammad, peace and blessings be upon him, had been martyred, Allah, the Exalted, is Ever Living and cannot die. They should therefore continue fighting for what the Holy Prophet Muhammad, peace and blessings be upon him, stood for. Anas Bin Nadr, may Allah be pleased with him, continued fighting until he was martyred. This has been discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 3, Pages 29-31.

Similarly, Ali Ibn Abu Talib, may Allah be pleased with him, believed there was no reason to live on without the Holy Prophet Muhammad, peace and blessings be upon him, so he broke the sheath of his sword and continued fighting until he saw the Holy Prophet Muhammad, peace and blessings be upon him. He continued to protect him until they retreated. This has been discussed in Imam Muhammad As Sallaabee's, Ali Ibn Abi Talib, Volume 1, Pages 163-164.

Generally speaking, as indicated by verse 153, an excellent way of remaining patient in times of difficulty is to compare it to greater difficulties.

For example, the one who is suffering from back pain can compare their difficulty to a person who is physically disabled. This will encourage them to remain patient and even adopt gratitude to Allah, the Exalted, whenever they face difficulties. Gratitude in one's intention involves only acting in order to please Allah, the Exalted. Gratitude in one's speech involves speaking what is good or remaining silent. And gratitude in one's actions involves using the blessings one has been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. In addition, patience involves avoiding complaining with one's speech or actions and remaining firm on the obedience of Allah, the Exalted, believing He only chooses what is best for them, even if this is not obvious to them. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

Therefore, the one who acts in the correct way in every situation will have the constant support and mercy of Allah, the Exalted, which in turn leads to peace of mind in both worlds. This has been advised in a Hadith found in Sahih Muslim, number 7500.

But whether one adopts the right attitude during a difficulty by remaining patient and appreciating that it could have been worse, or whether they adopt impatience and disobey Allah, the Exalted, each person will be held accountable for their reaction in both worlds. Chapter 3 Alee Imran, verse 153:

"…And Allāh is [fully] Aware of what you do."

During the difficulties of the Battle of Uhud, Allah, the Exalted, sent tranquility down upon the Companions, may Allah be pleased with them, which alleviated their stress and anxiety. Abu Talhah, may Allah be pleased with him, was one of those who received this blessing. The tranquility came in the form of slumber, which caused him to drop his sword several times while fighting. Chapter 3 Alee Imran, verse 154:

"Then after distress, He sent down serenity in the form of drowsiness overcoming some of you…"

This has been discussed in Imam Safi Ur Rahman's, The Sealed Nectar, Page 277.

This indicates the importance of remembering that as long as one remains firm on the obedience of Allah, the Exalted, the difficulty they are experiencing will be replaced with ease. This has been confirmed in a Hadith found in Musnad Ahmad, number 2803. Chapter 65 At Talaq, verse 7:

"…Allah will bring about, after hardship, ease."

Being uncertain over the changes in circumstances can lead one to impatience, ingratitude and even towards unlawful things, such as unlawful provision. But the one who firmly believes all difficulties will eventually be replaced with ease, will patiently wait for this change fully trusting in the teachings of Islam. But the foundation of this trust is learning and acting on Islamic teachings so that one achieves strong faith. The stronger one's faith, the more steadfast they will remain on the obedience of Allah, the Exalted, especially, in times of difficulty, knowing they will be relieved shortly. But it is important to note that this divine aid is not according to the desires of people. It is always according to the infinite knowledge and wisdom of Allah, the Exalted. Therefore, this divine aid occurs according to when it is best for people and in a way which is best for them, even if this is not obvious to them. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

One must therefore remain firm on the obedience of Allah, the Exalted, at all times, knowing they will be granted peace of mind and success in both worlds, one way or another and whether this is obvious to them or not. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

But if one fails to strengthen their faith through learning and acting on Islamic teachings, then they will question the decrees of Allah, the Exalted, whenever they face difficulties, as they will fail to understand that there are always wisdoms behind His decrees and they will fail to accept certain unavoidable realities, such as the inevitability of death. Chapter 3 Alee Imran, verse 154:

“…while another faction worried about themselves, thinking of Allāh other than the truth - the thought of ignorance, saying, "Is there anything for us [to have done] in this matter?" Say, "Indeed, the matter belongs completely to Allāh." They conceal within themselves what they will not reveal to you. They say, "If there was anything we could have done in the matter, we [i.e., some of us] would not have been killed right here." Say, "Even if you had been inside your houses, those decreed to be killed would have come out to their death beds."…”

An aspect of remaining patient in times of difficulty is to accept the reality of destiny. Even though a person must always take responsibility for their actions and choices and avoid blaming destiny, none the less, in certain cases which are beyond the actions of a person, such as becoming sick, a

person must accept that there are wisdoms behind the choices of Allah, the Exalted, even if they do not observe them. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

For example, through tests, Allah, the Exalted, erases the minor sins of people, as long as they remain patient. This has been advised in a Hadith found in Imam Bukhari's, Adab Al Mufrad, number 492.

In addition, people are tested through facing difficulties. These tests separate a true believer from someone who only verbally claims to believe in Allah, the Exalted. Chapter 3 Alee Imran, verse 154:

"…[It was] so that Allāh might test what is in your breasts and purify what is in your hearts…"

The purification of one's spiritual heart occurs when one successfully remains patient throughout a difficulty and then observes some of the wisdoms behind the difficulty at a later time. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

This experience will therefore purify any negative thoughts one has about the choices of Allah, the Exalted, so that when they face the next difficulty, they will adopt more patience and remain firmer on the obedience of Allah, the Exalted.

Chapter 3 Alee Imran, verse 154:

“…They say, "If there was anything we could have done in the matter, we [i.e., some of us] would not have been killed right here." Say, "Even if you had been inside your houses, those decreed to be killed would have come out to their death beds." [It was] so that Allāh might test what is in your breasts and purify what is in your hearts…”

In the case of losing a beloved through death, one must understand that death is unavoidable and unchangeable. Allah, the Exalted, tests people through the death of their beloveds in order to separate those who truly believe in Him from those who do not. Those who truly believe in Him firmly believe that as Allah, the Exalted, created all things and people, He alone

has the right to choose when they die and return to Him. Chapter 2 Al Baqarah, verses 155-157:

“And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient. Who, when disaster strikes them, say, "Indeed we belong to Allāh, and indeed to Him we will return." Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the [rightly] guided.”

The one who accepts this reality will accept His choices and remain firm on His obedience, which involves using the blessings they have been granted correctly as outlined in Islamic teachings.

Chapter 3 Alee Imran, verse 154:

“…[It was] so that Allāh might test what is in your breasts and purify what is in your hearts. And Allāh is Knowing of that within the breasts.”

As Allah, the Exalted, alone knows what is hidden in the spiritual hearts of people in respect to their belief and their attitude towards His obedience, Allah, the Exalted, decrees specific difficulties which aim to test their belief in Him and to purify any negative thoughts they possess. By purifying the

spiritual hearts of people in this way, Allah, the Exalted, strengthens their faith and obedience in Him so that they remain firm on using the blessings He has granted them correctly as outlined in Islamic teachings, so that they achieve peace of mind in both worlds. Therefore, the difficulties one faces are a means to obtaining peace of mind in both worlds. This is similar to army soldiers who experience great difficulties through practical exercises so that they become good soldiers who can handle dangerous situations.

Finally, one must always remember that as Allah, the Exalted, does not test a person beyond their limit, they can overcome any difficulty they face as long as they remain firm on His obedience. This obedience involves using the blessings one has been granted correctly as outlined in Islamic teachings. Chapter 2 Al Baqarah, verse 286:

“Allāh does not charge a soul except [with that within] its capacity…”

Whether one remains firm on the obedience of Allah, the Exalted, during difficulties or not, He is fully aware of their intentions, speech and actions and will hold them accountable in both worlds. Chapter 3 Alee Imran, verse 154:

“…And Allāh is Knowing of that within the breasts.”

Chapter 3 Alee Imran, verse 155:

“Indeed, those of you who turned back on the day the two armies met [at Uḥud] - it was Satan who caused them to slip because of some [blame] they had earned…”

Specifically, this could be referring to when the archers unintentionally disobeyed the Holy Prophet Muhammad, peace and blessings be upon him, at the Battle of Uhud. Generally speaking, this reminds people that everyone has to face the consequences of their actions in both this world and in the next. In this world, facing the consequences of one’s disobedience to Allah, the Exalted, is often subtle. For example, the one who disobeys Allah, the Exalted, by misusing the blessings they have been granted will obtain an unbalanced mental and physical state and they will misplace everything and everyone with their life. As a result, everything within their life, such as their family, friends, career and wealth, will become a source of stress for them. If they persist on disobeying Allah, the Exalted, then they will blame the wrong things and people within their lives, such as their spouse, for their stress. When they cut these good people out of their lives, it will only increase them in mental disorders until they plunge into depression, substance addiction and even suicidal tendencies. Whereas, the consequences of one’s actions in the hereafter will be much clearer and obvious. Therefore, one must appreciate the inevitability of facing the consequences of their actions in both worlds, otherwise, they will persist on the disobedience of Allah, the Exalted, and suffer in both worlds. Chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

But as always, the door of sincere repentance and reformation is always open, as long as one is alive. Chapter 3 Alee Imran, verse 155:

"…But Allāh has already forgiven them. Indeed, Allāh is Forgiving and Forbearing."

Sincere repentance involves feeling guilty, seeking the forgiveness of Allah, the Exalted, and anyone who has been wronged, as long as this will not lead to further trouble. One must sincerely promise to avoid committing the same or similar sin again and make up for any rights which have been violated in respect to Allah, the Exalted, and people.

When Allah, the Exalted, calls upon the believers within the Holy Quran, His call is often connected to actualizing their verbal claim of faith. This is because a verbal claim of faith without actions has very little value in Islam. Actions are the proof and evidence one is required to obtain so that they

obtain reward and mercy in both worlds. Just like a fruit bearing tree is only useful when it produces fruit, similarly, faith is only useful when it produces good actions. In this case, Allah, the Exalted, encourages muslims not to adopt the belief and actions of non-muslims. Chapter 3 Alee Imran, verse 156:

“O you who have believed, do not be like those who disbelieved and said about their brothers when they traveled through the land or went out to fight, "If they had been with us, they would not have died or have been killed,”…”

The non-muslims mentioned in this verse could be referring to the hypocrites and the people of the book living in Medina whose relatives had sincerely accepted Islam. Generally speaking, this verse indicates the importance of appreciating that even though one’s relatives often intend the best for them yet due to ignorance of Islamic teachings they may well advise them to do the wrong thing. For example, a wife may advise her husband who returns home from work, that he should pray at home instead of praying with the congregation at the local Mosque. She may believe by doing so she is acting like a good wife as she is considering her husband’s tiredness yet she is only advising her husband to abandon an important established tradition of the Holy Prophet Muhammad, peace and blessing be upon him. Chapter 64 At Taghabun, verse 14:

“O you who have believed, indeed, among your wives and your children are enemies to you, so beware of them. But if you pardon and overlook and forgive - then indeed, Allah is Forgiving and Merciful.”

Even though a person's relatives often intend good for them yet they can misguide them. Therefore, it is important for a muslim to firstly learn and act on Islamic teachings so that they are not intentionally or unintentionally misguided by others. Secondly, as indicated by the quoted verse, whenever someone advises the incorrect thing to them, they should gently advise them what the correct behaviour is according to teachings of Islam and not become angry with them. Finally, it is important for a muslim to accompany those who possess Islamic knowledge so that they can always advise each other in a good way. In most cases, ignorant people will often advise the wrong thing to others, even if their intention is good.

Chapter 3 Alee Imran, verse 156:

"O you who have believed, do not be like those who disbelieved and said about their brothers when they traveled through the land or went out to fight, "If they had been with us, they would not have died or have been killed,"…"

One must always remember that as the time and place of death is fixed, one's behaviour cannot change this outcome. Therefore, it does not make sense to abandon the obedience of Allah, the Exalted, with the false belief it can save them from death. If a person's unavoidable death has come, it is far better for them to die while obeying Allah, the Exalted, hoping this final good deed may be the reason they are forgiven and are granted

Paradise. In addition, a person must never believe that their behaviour can change the time or place of another person's death, such as a relatives. Believing this will only increase one's regret and grief and hinder them from adopting patience. This does not mean one should not take responsibly for their actions, such as driving dangerously which leads to the death of another. But it means in cases where they have done nothing wrong, they must not blame themself for not acting differently believing they could have prevented the death of a beloved. For example, if a child dies on a school trip, a mother should not believe if she kept her child home they would have survived. As the time and place of death is set, thinking in this way is incorrect and only opens the door to the Devil, who will encourage the person to show impatience and question destiny. This has been warned in a Hadith found in Sunan Ibn Majah, number 4168. Chapter 3 Alee Imran, verse 156:

"…so Allah makes that [misconception] a regret within their hearts. And it is Allah who gives life and causes death…"

A muslim must therefore accept that as Allah, the Exalted, alone controls life and death, and as He always chooses what is best for people, even if this is not obvious to them, they must accept the inevitability of the death of their beloved. This will encourage them to remain patient by avoiding complaining through their words or actions and to continue obeying Allah, the Exalted, by using the blessings He has granted them correctly as outlined in Islamic teachings. But if they fail to accept this truth, then they will become impatient and disobey Allah, the Exalted. And this will only increase their stress, difficulties and trouble in both worlds. Whichever path a person chooses, they will be held accountable for it in both worlds as they

cannot escape the control of Allah, the Exalted. Chapter 3 Alee Imran, verse 156:

"…and Allah is Seeing of what you do."

Allah, the Exalted, then reminds muslims that remaining firm on His obedience at all times, especially, during a life threatening situation, and the reward associated with it, is far better than enjoying all worldly luxuries. This is because the blessings in the hereafter will always be permanent and perfect. Whereas, worldly blessings will always be imperfect and transient. The one who understands this difference will always prefer remaining firm on the obedience of Allah, the Exalted, by using the blessings they have been granted correctly as outlined in Islamic teachings over enjoying worldly luxuries, even if it leads them to their death. Chapter 3 Alee Imran, verse 157:

"And if you are killed in the cause of Allah or die - then forgiveness from Allah and mercy are better than whatever they accumulate [in this world]."

And as the ultimate end of all humans is returning to Allah, the Exalted, for their final accountability, irrespective of how long they live, one should be even more eager to remain firm on His obedience. Chapter 3 Alee Imran, verse 158:

“And whether you die or are killed, unto Allah you will be gathered.”

In addition, in a Hadith found in Sahih Muslim, number 7232, the Holy Prophet Muhammad, peace and blessings be upon him, has advised that a person will be resurrected in the same state they died in. So if they died as a obedient muslim, then they will be raised as an obedient muslim on Judgement Day. And the state of one’s death is determined by the way they lived. If one lives like an obedient muslim, then they will die as an obedient muslim and in turn be resurrected as an obedient muslim. Therefore, one must ensure they live as an obedient muslim by practically obeying Allah, the Exalted, at all times. This involves using the blessings one has been granted correctly as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

Chapter 3 – Alee Imran, Verses 159-160

فَبِمَا رَحۡمَةٖ مِّنَ ٱللَّهِ لِنتَ لَهُمۡۖ وَلَوۡ كُنتَ فَظًّا غَلِيظَ ٱلۡقَلۡبِ لَٱنفَضُّواْ مِنۡ حَوۡلِكَۖ فَٱعۡفُ عَنۡهُمۡ
وَٱسۡتَغۡفِرۡ لَهُمۡ وَشَاوِرۡهُمۡ فِي ٱلۡأَمۡرِۖ فَإِذَا عَزَمۡتَ فَتَوَكَّلۡ عَلَى ٱللَّهِۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلۡمُتَوَكِّلِينَ ١٥٩
إِن يَنصُرۡكُمُ ٱللَّهُ فَلَا غَالِبَ لَكُمۡۖ وَإِن يَخۡذُلۡكُمۡ فَمَن ذَا ٱلَّذِي يَنصُرُكُم مِّنۢ بَعۡدِهِۦۗ وَعَلَى ٱللَّهِ
فَلۡيَتَوَكَّلِ ٱلۡمُؤۡمِنُونَ ١٦٠

"So by mercy from Allah you [i.e. Prophet Muhammad, peace and blessings be upon him] were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him].

If Allah should aid you, no one can overcome you; but if He should forsake you, who is there that can aid you after Him? And upon Allah let the believers rely."

After the Battle of Uhud, the Holy Prophet Muhammad, peace and blessings be upon him, never admonished or censured the Companions, may Allah be pleased with them, who left their positions which led to their defeat at the Battle of Uhud. Allah, the Exalted, then revealed chapter 3 Alee Imran, verse 159:

"So by mercy from Allah you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him]."

In fact, the Holy Prophet Muhammad, peace and blessings be upon him, did not even criticize the hypocrites for abandoning the army at such a critical time. This would have only infuriated them thereby pushing them further away from Islam. He instead continued showing them respect and kindness hoping they would take this act of mercy positively thereby sincerely repenting and accepting Islam. This has been discussed in Imam Muhammad As Sallaabee's, The Noble Life of the Prophet (PBUH), Volume 1, Pages 1203-1204.

Generally speaking, this indicates the importance of showing leniency and gentleness in all situations. Leniency with others is a far more effective way of rightly guiding others, such as one's relatives, than adopting a harsh attitude. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has advised in a Hadith found in Jami At Tirmidhi, number 2701,

that Allah, the Exalted, loves gentleness in all matters. Chapter 3 Alee Imran, verse 159:

“*So by mercy from Allah you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you…”*

Adopting harshness towards others will only discourage them from pursuing right guidance. Sadly, this harshness is the major reason why non-muslims and muslims are discouraged from learning about Islam when they observe the harsh attitude of muslims, especially those who insist on calling others towards Islam even though they do not possess the correct Islamic knowledge or behaviour to do so. It is vital for muslims to adopt the correct Islamic behaviour and knowledge so that they correctly represent Islam to the outside world so that non-muslims and other muslims are encouraged to learn about Islam more. As correctly representing Islam to the outside world is a duty on all muslims, they will be held accountable for it in both worlds.

It is important to note that harshness should be shown towards the disobedience of Allah, the Exalted, such as sins, but even in this harshness one should show gentleness to people. This was the character of the Holy Prophet Muhammad, peace and blessings be upon him. He showed anger towards sinful actions but softness towards people and invited them towards right guidance with leniency.

In addition, as indicated by the main event under discussion, the Holy Prophet Muhammad, peace and blessings be upon him, had the right to criticize his Companions, may Allah be pleased with them, yet he gave up his right to do so as an act of leniency. This indicates that an aspect of leniency is to give up one's rights in order to make things easier for others. Sadly, many muslims have adopted the opposite attitude whereby they are always demanding their full rights and more from others. This attitude is a major cause of arguments amongst people, such as a married couple and between relatives. A muslim must be more concerned about the rights of Allah, the Exalted, and encourage other people to do the same. In addition, they should be more concerned about fulfilling the rights of people than having their own rights fulfilled. Allah, the Exalted, will question them about whether or not they fulfilled the rights of people and He will question other people whether they fulfilled their rights. Therefore, a muslim must be concerned about the thing Allah, the Exalted, will question them about, which is the rights of other people, not their own rights. In addition, always focusing on one's own rights will only cause a person to become sad and bitter, as they will always believe no one fulfils their rights correctly, especially when these expectations are not founded on Islamic knowledge. Therefore, this person will never be satisfied in this world as they will always believe their rights were not fulfilled by others. Also, adopting this attitude only drives other people away from them, as it is easy to become fed up with this type of person, even if they are a beloved, such as one's parents.

In addition, Islam teaches muslims to forgive the mistakes of others for the sake of Allah, the Exalted. Chapter 3 Alee Imran, verse 159:

“…So pardon them…”

This will lead to Allah, the Exalted, forgiving them. Chapter 24 An Nur, verse 22:

“…and let them pardon and overlook. Would you not like that Allah should forgive you?...”

One must always remember that as people are not Angels, they are bound to make mistakes, just like they themself make mistakes. And just like they desire for Allah, the Exalted, and people to pardon their mistakes, they should learn to forgive the mistakes of other people also. It is understandable that a person may struggle to forgive another over an issue which is ongoing, such as becoming disabled after a traffic accident. If they can strive to forgive even in this case then the reward will be greater for them. But in cases where the wrong done to someone is not ongoing, a person should pardon others and not hold onto grudges. The one who holds onto these types of grudges should fear that Allah, the Exalted, will scrutinise their deeds on the Day of Judgement, just like they scrutinised and held onto the mistakes of people in this world. The one whose deeds are scrutinised on Judgement Day will be punished. This has been confirmed in a Hadith found in Sahih Bukhari, number 103. Finally, it is important to note that forgiving others includes taking steps to protect oneself from the harm of others so that history does not repeat itself. Patience and forgiving others do not involve adopting a passive attitude whereby one allows others to wrong them and they fail to take steps to protect themself from being harmed again. This passive attitude has

nothing to do with the teachings of Islam. For example, a woman who is being physical abused by her husband, must take steps to protect herself and her children, even if this involves calling the police and leaving him. After she has protected herself and her children from his harm and moved on with her life, she can seek justice in this world, through the government, and seek justice on the Day of Judgement from Allah, the Exalted. But if she can forgive him for his past mistakes against her for the sake of Allah, the Exalted, that would lead to her forgiveness.

In addition, a muslim has been advised to not only forgive the mistakes of others but to also seek forgiveness from Allah, the Exalted, on their behalf. Chapter 3 Alee Imran, verse 159:

"…and ask forgiveness for them…"

The one who shows mercy to others in this way will obtain the mercy of Allah, the Exalted, in both worlds. This has been confirmed in a Hadith found in Sunan Abu Dawud, number 4941. In addition, the one who supplicates for anything good for others in their absence, such as their forgiveness, will be granted the supplication of the Angels on their behalf. This has been advised in a Hadith found in Sahih Muslim, number 6927. Behaving in this way is a part of being sincere to others, which is an important aspect of Islam according to the Hadith found in Sahih Muslim, number 196. One must strive to aid others according to the means, such as financial, emotional and physical aid. The best way to achieve sincerity to others is to treat them in a way they themself wish to be treated by other people.

Allah, the Exalted, commanded the Holy Prophet Muhammad, peace and blessings be upon him, to continue consulting the Companions, may Allah be pleased with them, whose mistakes lead to their defeat at the Battle of Uhud. Chapter 3 Alee Imran, verse 159:

"…and consult them in the matter…"

This indicates the importance of not overlooking the good someone possesses, such as their good advice, because of a mistake they have made in the past. By extension, one should not forget the good a person has done in the past whenever they commit a sin. Allah, the Exalted, alone knows whether or not the sins a person commits erases the good deeds they have done, therefore, a muslim must not assume the good a person has done has been erased by some sin they have committed. Instead, one should always remember the good others have done so that they overlook their mistakes and encourage them to sincerely repent and reform their behaviour. This attitude is more effective in encouraging a positive change in others than condemning them over their sins.

Chapter 3 Alee Imran, verse 159:

“…and consult them in the matter…”

Even though the Holy Prophet Muhammad, peace and blessings be upon him, was divinely guided and was the most intelligent person, yet he was commanded to consult other people. This indicates the importance of consulting others in one’s affairs. In fact, consulting others has been placed with other important good deeds in the following verse. Chapter 42 Ash Shuraa, verse 38:

“And those who have responded to their lord and established prayer and whose affair is [determined by] consultation among themselves, and from what We have provided them, they spend.”

But it is important to note that a person must carefully choose who they consult in their affairs and limit these people to those who possess knowledge on the issue they have. For example, the one who has a medical problem should seek the one who possesses medical knowledge, such as a medical doctor. And the one who seeks religious advice must seek the one who possesses religious knowledge, such as a scholar. It is sad to observe that in worldly matters, muslims often consult specialists but in religious matters they often follow the advice of any ignorant person. In addition, one must only consult those who fear Allah, the Exalted, as they are the only ones who possess true knowledge and as they will never advise others to disobey Allah, the Exalted, in any situation. Chapter 35 Fatir, verse 28:

"…Only those fear Allah, from among His servants, who have knowledge…"

One must therefore only consult those who possess the correct knowledge and who also fear Allah, the Exalted. Otherwise they will blindly follow those who will misguide them, even if this is not their intention. As indicated by verse 159, even though one should consult the correct people in their affairs, yet the person should make the final decision themself as they will have to face the consequences of the decision. Chapter 3 Alee Imran, verse 159:

"…and consult them in the matter. And when you have decided…"

Sadly, many muslims expect others to follow their advice even though they will not be directly affected by the consequences of their advice, such as parents advising their child on a potential spouse. An advisor's role is not to force their opinion or choice on another person. They must sincerely advise others according to the teachings of Islam but allow the person they are advising to make their own choice, as they will have to face the consequences of the choice.

A muslim must ensure they make a decision that does not contradict the teachings of Islam and after doing so they must believe that the outcome of

choice, which Allah, the Exalted, alone decides, will be best for them, even if they fail to observe the wisdoms behind the outcome. This will ensure they continue to obey Allah, the Exalted, by using the blessings He has granted them correctly, as outlined in Islamic teachings. Chapter 3 Alee Imran, verse 159:

“…And when you have decided, then rely upon Allāh. Indeed, Allāh loves those who rely [upon Him].”

And chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

But if a person fails to accept the choice of Allah, the Exalted, then they will become impatient and will disobey Him by misusing the blessings they have been granted. This will only increase their stress and trouble, as they will fail to obtain a balanced mental and physical state and as they will misplace everything and everyone within their life.

Allah, the Exalted, then reminds people to remain firm on His obedience, by using the blessings He has granted them correctly as outlined in Islamic

teachings, as this will ensure they receive His support in both worlds. Chapter 3 Alee Imran, verse 160:

“If Allāh should aid you, no one can overcome you…”

It is important to note that divine aid is only obtained when muslims fulfil the condition of adopting real belief. Chapter 3 Alee Imran, verse 139:

“So do not weaken and do not grieve, and you will be superior if you are [true] believers.”

This involves supporting their verbal declaration of belief in Allah, the Exalted, through actions. This involves using the blessings one has been granted correctly as outlined in Islamic teachings. If muslims do not possess superiority it is because they have not fulfilled the condition of real belief.

If a person persists on the disobedience of Allah, the Exalted, then they will not gain success and peace of mind, even if they enjoy worldly luxuries, as they cannot escape the control of Allah, the Exalted. Chapter 3 Alee Imran, verse 160:

“…but if He should forsake you, who is there that can aid you after Him?...”

And chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

In addition, when one disobeys Allah, the Exalted, by misusing the blessings they have been granted it will lead them to an unbalanced mental and physical state and cause them to misplace everything and everyone within their life. This will increase their stress and trouble in both worlds. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

Chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

Therefore, a person must accept and act on Islamic teachings for their own sake, even if it contradicts their desires. They must behave as a wise patient who accepts and acts on the medical advice of their doctor knowing it is best for them, even though they are prescribed bitter medicines and a strict diet plan. The same way this wise patient will achieve good mental and physical health, so will the person who accepts and acts on Islamic teachings. This is because the only One who has the knowledge required to ensure a person achieves a balanced mental and physical state and correctly places everything and everyone within their life is Allah, the Exalted. The knowledge of the mental and physical states of humans possessed by society will never be enough to achieve this outcome, despite all the research that has been undertaken, as they cannot solve every issue a person can face within their life, their advice cannot cause one to avoid all types of mental and physical stress nor can their advice cause one to correctly place everything and everyone with in their life, due to limited knowledge, experience, foresight and due to biases. Allah, the Exalted, alone has this knowledge and He has granted it to mankind in the form of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This truth is obvious when one observes those who use the blessings they have been granted according to Islamic teachings and those who do not. Even though, in most cases, patients do not understand the science behind the medicines they are prescribed and therefore blindly trust their doctor, Allah, the Exalted, invites people to

reflect on the teachings of Islam so that they can appreciate its positive effects on their lives. He does not expect people to blindly trust the teachings of Islam and instead He wants them to recognize its truthfulness from its clear proofs. But this requires a person to adopt an unbiased and open mind when approaching the teachings of Islam. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….””

It is important to note that the divine aid granted to those who sincerely obey Allah, the Exalted, is not according to the desires of people. It is always according to the infinite knowledge and wisdom of Allah, the Exalted. Therefore, this divine aid occurs according to when it is best for people and in a way which is best for them, even if this is not obvious to them. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

One must therefore remain firm on the obedience of Allah, the Exalted, at all times, knowing they will be granted peace of mind and success in both worlds, one way or another and whether this is obvious to them or not. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

And chapter 3 Alee Imran, verse 160:

“…And upon Allāh let the believers rely.”

General speaking, trusting in Allah, the Exalted, involves using the resources He has provided a person according to the teachings of Islam and then accepting that Allah, the Exalted, will choose the best outcome for them, even if they do not observe the wisdoms behind His choices. For example, a sick person should take the lawful medicines available to them and then accept the choice of Allah, the Exalted, on whether their health improves or not. Therefore, trusting in Allah, the Exalted, does not involve abandoning the resources one has been provided. Chapter 3 Alee Imran, verse 160:

“…And upon Allāh let the believers rely.”

Finally, this verse also indicates that only real believers will correctly hope in the mercy and forgiveness of Allah, the Exalted, and avoid wishful thinking. Wishful thinking involves persisting on the disobedience of Allah, the Exalted, while expecting His mercy and forgiveness in both worlds. This attitude has no value in Islam. Whereas, real hope involves striving in the obedience of Allah, the Exalted, which involves using the blessings they have been granted correctly according to Islamic teachings and reforming one's behaviour and then hoping for the mercy and forgiveness of Allah, the Exalted, in both worlds. This difference has been discussed in a Hadith found in Jami At Tirmidhi, number 2459. Therefore, one must appreciate the difference and ensure they adopt real hope in the mercy and forgiveness of Allah, the Exalted, and avoid wishful thinking, as it has no value in Islam.

Chapter 3 – Alee Imran, Verses 161-164

وَمَا كَانَ لِنَبِيٍّ أَن يَغُلَّ وَمَن يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ ٱلْقِيَٰمَةِ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا
كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١٦١﴾

أَفَمَنِ ٱتَّبَعَ رِضْوَٰنَ ٱللَّهِ كَمَنۢ بَآءَ بِسَخَطٍ مِّنَ ٱللَّهِ وَمَأْوَىٰهُ جَهَنَّمُ وَبِئْسَ ٱلْمَصِيرُ ﴿١٦٢﴾

هُمْ دَرَجَٰتٌ عِندَ ٱللَّهِ وَٱللَّهُ بَصِيرٌۢ بِمَا يَعْمَلُونَ ﴿١٦٣﴾

لَقَدْ مَنَّ ٱللَّهُ عَلَى ٱلْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا۟
عَلَيْهِمْ ءَايَٰتِهِۦ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلْكِتَٰبَ
وَٱلْحِكْمَةَ وَإِن كَانُوا۟ مِن قَبْلُ لَفِى ضَلَٰلٍ مُّبِينٍ ﴿١٦٤﴾

“It is not [attributable] to any prophet that he would act unfaithfully [in regard to war booty]. And whoever betrays, [taking unlawfully], will come with what he took on the Day of Resurrection. Then will every soul be [fully] compensated for what it earned, and they will not be wronged.

So is one who pursues the pleasure of Allah like one who brings upon himself the anger of Allah and whose refuge is Hell? And wretched is the destination.

They are [varying] degrees in the sight of Allah, and Allah is Seeing of whatever they do.

Certainly did Allah confer [great] favor upon the believers when He sent among them a Messenger from themselves, reciting to them His verses

and purifying them and teaching them the Book and wisdom, although they had been before in manifest error."

Verse 161 was revealed when an item from the spoils of war gained at the Battle of Badr went missing and some commented that perhaps the Holy Prophet Muhammad, peace and blessings be upon him, took it. This has been discussed in a Hadith found in Jami At Tirmidhi, number 3009. If the statement was made by a Companion, may Allah be pleased with them, then it means that they assumed that the Holy Prophet Muhammad, peace and blessings be upon him, only took it as it was his right to do so. Meaning, they did not accuse the Holy Prophet Muhammad, peace and blessings be upon him, of a sin. Whereas, if the statement was made by a hypocrite or by the people of the book then they did so accusing him of committing a sin. Chapter 3 Alee Imran, verse 161:

"It is not [attributable] to any prophet that he would act unfaithfully [in regard to war booty]…"

This event indicates the importance of giving the benefit of the doubt to others before assuming the worse about them. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has advised in a Hadith found in Sunan Abu Dawud, number 4993, that thinking about others in a positive way is an aspect of worshipping Allah, the Exalted, correctly. Meaning, it is an aspect of obeying Him. A muslim must therefore avoid assumptions as they often result in sins, such as backbiting, slander and breaking ties with others. Chapter 49 Al Hujurat, verse 12:

"O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin…"

Instead, a muslim must interpret the words and actions of others in a positive way unless there is clear evidence to suggest otherwise. This does not mean a muslim must be naive and gullible, as they must enter every situation with caution, such as business transactions, but at the same time they must not assume the worse of other people without evidence. Assuming negatively about others also leads to fractured and broken relationships, as socializing and fulfilling the rights of people becomes difficult in these cases. It becomes difficult for those who assume negative things about others and those who deal with people who behave in this manner.

Chapter 3 Alee Imran, verse 161:

"It is not [attributable] to any prophet that he would act unfaithfully [in regard to war booty]…"

Generally speaking, muslims must support their verbal declaration of belief in the Holy Prophets, peace be upon them, by adopting their characteristics, such as fulfilling their trusts and promises. One must fulfil the trusts between them and Allah, the Exalted, and those trusts between them and other people. Every blessing Allah, the Exalted, has granted a person is a trust which must be fulfilled correctly. This involves using these blessings correctly as outlined in Islamic teachings. In addition, the trust between people must be fulfilled according to the terms agreed between

the two. This is best achieved when one treats others in a way they wish to be treated by people. As Islam is a complete code of conduct, the trusts one must fulfil include both religious trusts, such as the blessings one has been granted, and worldly trusts, such as business contracts. The one who fails to fulfil the trusts and promises they have agreed to will be held accountable for it in both worlds. In this world, the worldly things a person obtains through betraying their trusts and breaking their promises will become a source of stress, trouble and difficulties for them. It is important to understand that any wealth or other worldly things which are obtained in an unlawful way will only become a curse for its bearer as all the good actions they perform with those unlawfully acquired things will be rejected by Allah, the Exalted, and only increase their sins and punishment in both worlds, if they fail to sincerely repent. This is because the outward foundation of Islam is earning and utilizing the lawful just like the inward foundation of Islam is one's intention. If one's foundation is corrupt then anything that comes from it will be corrupt and therefore rejected by Allah, the Exalted, even if they are good deeds. It does not take a scholar to conclude the outcome of the one who behaves in this manner on Judgement Day. Chapter 17 Al Isra, verse 34:

"...And fulfill [every] commitment. Indeed, the commitment is ever [that about which one will be] questioned."

And chapter 3 Alee Imran, verse 161:

“…And whoever betrays, [taking unlawfully], will come with what he took on the Day of Resurrection. Then will every soul be [fully] compensated for what it earned, and they will not be wronged.”

Therefore, as indicated by this verse, one must ensure they always behave in the correct way and strive to use the blessings they have been granted correctly as outlined in Islamic teachings, by remembering they will be held accountable for every intention, word and action. This will ensure one obtains a balanced mental and physical state and correctly places everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. Therefore, this attitude leads to peace of mind in both worlds. Whereas, the one who persists on the disobedience of Allah, the Exalted, by misusing the blessings they have been granted will not obtain a balanced mental and physical state, they will misplace everything and everyone within their life and they will fail to adequately prepare for their accountability on the Day of Judgement. This attitude will therefore lead to stress, trouble and difficulties in both worlds, even if they enjoy worldly luxuries. Chapter 3 Alee Imran, verse 162:

“So is one who pursues the pleasure of Allah like one who brings upon himself the anger of Allah and whose refuge is Hell? And wretched is the destination.”

Therefore, a person must accept and act on Islamic teachings for their own sake, even if it contradicts their desires. They must behave as a wise patient who accepts and acts on the medical advice of their doctor knowing it is best for them, even though they are prescribed bitter medicines and a

strict diet plan. The same way this wise patient will achieve good mental and physical health, so will the person who accepts and acts on Islamic teachings. This is because the only One who has the knowledge required to ensure a person achieves a balanced mental and physical state and correctly places everything and everyone within their life is Allah, the Exalted. The knowledge of the mental and physical states of humans possessed by society will never be enough to achieve this outcome, despite all the research that has been undertaken, as they cannot solve every issue a person can face within their life, their advice cannot cause one to avoid all types of mental and physical stress nor can their advice cause one to correctly place everything and everyone with in their life, due to limited knowledge, experience, foresight and due to biases. Allah, the Exalted, alone has this knowledge and He has granted it to mankind in the form of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This truth is obvious when one observes those who use the blessings they have been granted according to Islamic teachings and those who do not. Even though, in most cases, patients do not understand the science behind the medicines they are prescribed and therefore blindly trust their doctor, Allah, the Exalted, invites people to reflect on the teachings of Islam so that they can appreciate its positive effects on their lives. He does not expect people to blindly trust the teachings of Islam and instead He wants them to recognize its truthfulness from its clear proofs. But this requires a person to adopt an unbiased and open mind when approaching the teachings of Islam. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….""

In addition, as Allah, the Exalted, alone controls the spiritual hearts of people, the abode of peace of mind, He alone decides who obtains it and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

And it is clear that Allah, the Exalted, will only give peace of mind to those who use the blessings He has granted them correctly.

Chapter 3 Alee Imran, verse 161:

“…And whoever betrays, [taking unlawfully], will come with what he took on the Day of Resurrection. Then will every soul be [fully] compensated for what it earned, and they will not be wronged.”

In addition, this verse is connected to a Hadith found in Sahih Muslim, number 7232, where the Holy Prophet Muhammad, peace and blessings be upon him, has advised that a person will be resurrected in the same state they died in. So if they died as a obedient muslim, then they will be raised as an obedient muslim on Judgement Day. And the state of one’s death is determined by the way they lived. If one lives like an obedient muslim, then they will die as an obedient muslim and in turn be resurrected

as an obedient muslim. Therefore, one must ensure they live as an obedient muslim by practically obeying Allah, the Exalted, at all times. This involves using the blessings one has been granted correctly as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. One must avoid the foolish belief of living like a disobedient muslim and then expecting to die and be resurrected as an obedient muslim. Chapter 3 Alee Imran, verse 162:

“So is one who pursues the pleasure of Allah like one who brings upon himself the anger of Allah and whose refuge is Hell? And wretched is the destination.”

This verse eliminates the false belief of wishful thinking. Wishful thinking involves persisting on the disobedience of Allah, the Exalted, while expecting His mercy and forgiveness in both worlds. This attitude has no value in Islam. Whereas, real hope involves striving in the obedience of Allah, the Exalted, which involves using the blessings they have been granted correctly according to Islamic teachings and reforming one’s behaviour and then hoping for the mercy and forgiveness of Allah, the Exalted, in both worlds. This difference has been discussed in a Hadith found in Jami At Tirmidhi, number 2459. Therefore, one must appreciate the difference and ensure they adopt real hope in the mercy and forgiveness of Allah, the Exalted, and avoid wishful thinking, as it has no value in Islam. Chapter 3 Alee Imran, verse 162:

“So is one who pursues the pleasure of Allah like one who brings upon himself the anger of Allah and whose refuge is Hell? And wretched is the destination.”

Ultimately, as the entire creation belongs to and is under the complete control and jurisdiction of Allah, the Exalted, a person has no choice but to comply with His rules. Just like a person will face trouble if they fail to comply with the rules set by the government in charge of a particular country, so will they face trouble in both worlds if they fail to comply with the rules of the Owner of the universe. A person may be able to leave a country if they are not pleased with its rules but they will not be able to escape to a place where the rules and jurisdiction of Allah, the Exalted, do not apply. A person may be able to change the rules of their society but they will never be able to change the rules of Allah, the Exalted. In addition, just like a person who owns a house decides the rules of the house, even if other people object to these rules, similarly, the universe belongs to Allah, the Exalted, and therefore, He alone decides the rules of this universe, whether people like these rules or not. Therefore, one must comply with these rules, for their own sake. The one who understands this fact will comply with the rules of Allah, the Exalted, and strive to obey Him by using the blessings they have been granted in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. A person can either strive to learn the wisdoms behind the commands and prohibitions of Allah, the Exalted, so that they understand how they benefit them and the wider society and how they lead to peace of mind and body in both worlds or they can worship their desires and reject the teachings of Islam. But the one who fails to comply with Islamic rules should prepare themselves to face the consequences of their choice in both worlds and no objections, protests or complaints will save them. Chapter 3 Alee Imran, verse 162:

“So is one who pursues the pleasure of Allah like one who brings upon himself the anger of Allah and whose refuge is Hell? And wretched is the destination.”

The path of peace of mind and the path of stress and difficulties have been made clear by Allah, the Exalted. Therefore, it is up to people to decide which path they desire to pursue. But they should know that every person will be held accountable for their intention, words and actions in both worlds. Chapter 3 Alee Imran, verse 163:

“They are [varying] degrees in the sight of Allah, and Allah is Seeing of whatever they do.”

This verse also inspires hope in people as each person has the strength and ability to improve their behaviour so that their rank increases. The doer of good will always have opportunities to do more good which involves using the blessings they have been granted correctly as outlined in Islamic teachings. And the evil doer will always have the opportunity to sincerely repent and reform their character so that they can reach the level of obtaining peace of mind in both worlds. Sincere repentance involves feeling guilty, seeking the forgiveness of Allah, the Exalted, and anyone who has been wronged, as long as this will not lead to further trouble. One must sincerely promise to avoid committing the same or similar sin again and make up for any rights which have been violated in respect to Allah, the Exalted, and people. The method to increasing one’s rank involves learning

and acting on the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This has been indicated in the next verse. Chapter 3 Alee Imran, verse 164:

"Certainly did Allah confer [great] favor upon the believers when He sent among them a Messenger from themselves, reciting to them His verses and purifying them and teaching them the Book and wisdom, although they had been before in manifest error."

The first thing to note is that a favor from Allah, the Exalted, must be met with gratitude. Gratitude in one's speech involves speaking what is good or remaining silent. And gratitude in one's actions involves using the blessings one has been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

Chapter 3 Alee Imran, verse 164:

"*Certainly did Allah confer [great] favor upon the believers when He sent among them a Messenger from themselves, reciting to them His verses…"*

This verse also indicates that only the believers will benefit from the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This is because the faith of believers is rooted in Islamic knowledge whereas, the faith of muslims is rooted in imitation of others, such as one’s parents. A muslim will therefore not benefit as much from Islamic teachings as they will not strive to study and implement them. Chapter 49 Al Hujurat, verse 14:

“The bedouins say, "We have believed." Say, "You have not [yet] believed; but say [instead], 'We have submitted,' for faith has not yet entered your hearts…””

A person must therefore strive to reach the level of a believer by learning and acting on Islamic teachings so that they can gain the maximum benefit from the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

Chapter 3 Alee Imran, verse 164:

“*Certainly did Allah confer [great] favor upon the believers when He sent among them a Messenger from themselves…”*

This reminds the non-muslims of Mecca that the Holy Prophet Muhammad, peace and blessings be upon him, was no stranger to them as he spent forty years of his life amongst them prior to announcing Prophethood. The fact they referred to him as the trustworthy and honest one within their society and always praised his unparalleled character was enough of a reason for them to accept his message. In fact, during his childhood the Holy Prophet Muhammad, peace and blessings be upon him, was always under the protection of Allah, the Exalted. Allah, the Exalted, saved him from the evils that where widespread during the age of ignorance: the time before Islam. When the Holy Prophet Muhammad, peace and blessings be upon him, reached maturity, he was the finest person among his people, the best of them in character and repute, the best of neighbours, the most prudent, the most honest in speech and most trustworthy. He was completely removed from all evil characteristics. Because of this, he became known among the people of Mecca as the trustworthy and the truthful one. This has been discussed in Imam Ibn Kathir's, The Life of the Prophet, Volume 1, Page 180. Chapter 10 Yunus, verse 16:

"…for I had remained among you a lifetime before it. Then will you not reason?"

Yet, many of the non-muslims of Mecca rejected the truthfulness of the Holy Prophet Muhammad, peace and blessings be upon him, which they clearly recognized, out of fear of losing their social position within their society and out of fear of being prevented from misusing the blessings they had been granted. Chapter 43 Az Zukhruf, verse 78:

“We had certainly brought you the truth, but most of you, to the truth, were averse.”

Chapter 2 Al Baqarah, verse 151:

“Just as We have sent among you a messenger from yourselves…”

This could also be referring to the fact that the people of the book recognized the Holy Prophet Muhammad, peace and blessings be upon him, and the Holy Quran as they had both been discussed in their divine scriptures. Chapter 6 Al An’am, verse 20:

“Those to whom We have given the Scripture recognize it [the Holy Quran] as they recognize their [own] sons…”

And chapter 2 Al Baqarah, verse 146:

“Those to whom We gave the Scripture know him [Prophet Muhammad, peace be upon him] as they know their own sons…”

This should have been enough of a reason for them to accept Islam yet many of them rejected it out of fear of losing their social position within society and out of fear of being prevented from misusing the blessings they had been granted by Allah, the Exalted.

Allah, the Exalted, then indicates the purpose behind sending a Holy Prophet, peace be upon them. Chapter 3 Alee Imran, verse 164:

"*…when He sent among them a Messenger from themselves, reciting to them His verses and purifying them…"*

The process of purifying one's intention, so that they only act in order to please Allah, the Exalted, purifying one's speech, so that they only speak what is good or remain silent and purifying one's actions, so that they use the blessings they have been granted correctly as outlined in Islamic teachings, is only possible when one learns and acts on Islamic teachings. Simply listening to the recitation of the Holy Quran in a language one does not understand will not lead to this purification. Only when one purifies their mind and body in this way will they achieve peace of mind and body in both worlds. This purification will ensure one achieves a balanced mental and physical state and correctly places everything and everyone within their life while adequately preparing for their accountability on Judgement Day. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Chapter 3 Alee Imran, verse 164:

"…reciting to them His verses and purifying them and teaching them the Book…"

The book could be referring to the law and code of conduct which every member of society needs to act upon in order to cause peace of mind and justice to spread throughout society. The issue with man-made laws and codes of conduct is that they will always be biased by favoring one group of people over another. For example, the rich are favored over the poor members of society. An aspect of correctly implementing the divine code of conduct is referred to as wisdom in verse 164. Chapter 3 Alee Imran, verse 164:

"…reciting to them His verses and purifying them and teaching them the Book and wisdom…"

Wisdom teaches a person how to use the knowledge they possess correctly so that they benefit themself and others in both worlds. Wisdom is vital as any knowledge or code of conduct can be manipulated for evil purposes. For example, science can be used correctly in order to benefit others, such as producing medicines, or it can be misused to harm people, such as producing weapons. This wisdom can take the shape of good morals and characteristics, such as generosity, patience and gratitude, so that one is urged by them to apply the code of conduct they have been granted correctly within their lives.

In addition, as indicated by verse 164, as people's knowledge is extremely limited when it comes to the mental and physical state of humans as well as dealing with issues within society, the only one who can provide a complete code of conduct which is perfectly designed for the nature of humans and corrects all types of issues within society in order to achieve the best results, is the One who knows all things, namely, Allah, the Exalted. Allah, the Exalted, is the only One who can teach mankind how to use the blessings He has granted them correctly so that they achieve a balanced mental and physical state and correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. All man-made codes of conduct cannot achieve this outcome as they lack in knowledge, experience, foresight and due to biases. If one persists on living according to a man-made code of conduct they will continue to live in error whereby they misuse the blessings they have been granted, which will prevent them from obtaining a balanced mental and physical state and cause them to misplace everything and everyone within their life. One only needs to turn the pages of history to observe how justice and peace spread within the societies that correctly

implemented the code of conduct granted to them by Allah, the Exalted. Chapter 3 Alee Imran, verse 164:

“…although they had been before in manifest error.”

As discussed earlier, a person must therefore accept and act on Islamic teachings for their own sake, even if it contradicts their desires. They must behave as a wise patient who accepts and acts on the medical advice of their doctor knowing it is best for them, even though they are prescribed bitter medicines and a strict diet plan. The same way this wise patient will achieve good mental and physical health, so will the person who accepts and acts on Islamic teachings. Whereas, if a person behaves like the unwise patient who rejects the advice of their medical doctor, they will suffer from poor mental health in both worlds, even if they enjoy worldly luxuries. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

And chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

This outcome can therefore only be avoided when one learns and acts on Islamic teachings, Chapter 3 Alee Imran, verse 164:

"…He sent among them a Messenger from themselves, reciting to them His verses and purifying them and teaching them the Book and wisdom, although they had been before in manifest error."

This verse also indicates that one can only avoid clear misguidance when they strictly adhere to the teachings of the two sources of guidance: the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The more one acts on other sources of religious knowledge, even if they lead to good deeds, the less they will act on the two sources of guidance, which in turn leads to misguidance. This is why the Holy Prophet Muhammad, peace and blessings be upon him, has warned in a Hadith found in Sunan Abu Dawud, number 4606, that any matter which is not rooted in the two sources of guidance will be rejected by Allah, the Exalted. In addition, the more one acts on other sources of religious knowledge the more they will begin to act on things which contradict the teachings of Islam. This is how the Devil leads people astray, step by step. For example, a person facing difficulties will be advised to

perform certain spiritual exercises which contradict and challenge the teachings of Islam. As this person is ignorant and has a habit of acting on other sources of religious knowledge, they will easily fall into this trap and begin to perform spiritual exercises that directly challenge the teachings of Islam. They will even begin to believe things about Allah, the Exalted, and the universe which contradict the teachings of Islam also, such as believing people or supernatural creatures can control their destiny, as their knowledge is taken from other than the two sources of guidance. Some of these misguided practices and beliefs are clear disbelief, such as practicing black magic. Chapter 2 Al Baqarah, verse 102:

“…It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Hārūt and Mārūt. But they [i.e., the two angels] do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]."…”

So a muslim can lose their faith without even realizing it, as they have the habit of acting on other sources of religious knowledge. This is why acting on religious innovations which are not rooted in the two sources of guidance is following in the footsteps of the Devil. Chapter 2 Al Baqarah, verse 208:

“O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.”

Chapter 3 – Alee Imran, Verses 165-175

أَوَلَمَّآ أَصَٰبَتۡكُم مُّصِيبَةٞ قَدۡ أَصَبۡتُم مِّثۡلَيۡهَا قُلۡتُمۡ أَنَّىٰ هَٰذَاۖ قُلۡ هُوَ مِنۡ عِندِ أَنفُسِكُمۡۗ إِنَّ ٱللَّهَ
عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ١٦٥

وَمَآ أَصَٰبَكُمۡ يَوۡمَ ٱلۡتَقَى ٱلۡجَمۡعَانِ فَبِإِذۡنِ ٱللَّهِ وَلِيَعۡلَمَ ٱلۡمُؤۡمِنِينَ ١٦٦

وَلِيَعۡلَمَ ٱلَّذِينَ نَافَقُواْۚ وَقِيلَ لَهُمۡ تَعَالَوۡاْ قَٰتِلُواْ فِي سَبِيلِ ٱللَّهِ أَوِ ٱدۡفَعُواْۖ قَالُواْ لَوۡ نَعۡلَمُ قِتَالٗا
لَّٱتَّبَعۡنَٰكُمۡۗ هُمۡ لِلۡكُفۡرِ يَوۡمَئِذٍ أَقۡرَبُ مِنۡهُمۡ لِلۡإِيمَٰنِۚ يَقُولُونَ بِأَفۡوَٰهِهِم مَّا لَيۡسَ فِي
قُلُوبِهِمۡۚ وَٱللَّهُ أَعۡلَمُ بِمَا يَكۡتُمُونَ ١٦٧

ٱلَّذِينَ قَالُواْ لِإِخۡوَٰنِهِمۡ وَقَعَدُواْ لَوۡ أَطَاعُونَا مَا قُتِلُواْۗ قُلۡ فَٱدۡرَءُواْ عَنۡ أَنفُسِكُمُ ٱلۡمَوۡتَ إِن
كُنتُمۡ صَٰدِقِينَ ١٦٨

وَلَا تَحۡسَبَنَّ ٱلَّذِينَ قُتِلُواْ فِي سَبِيلِ ٱللَّهِ أَمۡوَٰتَۢاۚ بَلۡ أَحۡيَآءٌ عِندَ رَبِّهِمۡ يُرۡزَقُونَ ١٦٩

فَرِحِينَ بِمَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضۡلِهِۦ وَيَسۡتَبۡشِرُونَ بِٱلَّذِينَ لَمۡ يَلۡحَقُواْ بِهِم مِّنۡ خَلۡفِهِمۡ أَلَّا خَوۡفٌ
عَلَيۡهِمۡ وَلَا هُمۡ يَحۡزَنُونَ ١٧٠

۞ يَسۡتَبۡشِرُونَ بِنِعۡمَةٖ مِّنَ ٱللَّهِ وَفَضۡلٖ وَأَنَّ ٱللَّهَ لَا يُضِيعُ أَجۡرَ ٱلۡمُؤۡمِنِينَ ١٧١

ٱلَّذِينَ ٱسۡتَجَابُواْ لِلَّهِ وَٱلرَّسُولِ مِنۢ بَعۡدِ مَآ أَصَابَهُمُ ٱلۡقَرۡحُۚ لِلَّذِينَ أَحۡسَنُواْ مِنۡهُمۡ وَٱتَّقَوۡاْ أَجۡرٌ
عَظِيمٌ ١٧٢

ٱلَّذِينَ قَالَ لَهُمُ ٱلنَّاسُ إِنَّ ٱلنَّاسَ قَدۡ جَمَعُواْ لَكُمۡ فَٱخۡشَوۡهُمۡ فَزَادَهُمۡ إِيمَٰنٗا وَقَالُواْ حَسۡبُنَا
ٱللَّهُ وَنِعۡمَ ٱلۡوَكِيلُ ١٧٣

فَٱنقَلَبُواْ بِنِعۡمَةٖ مِّنَ ٱللَّهِ وَفَضۡلٖ لَّمۡ يَمۡسَسۡهُمۡ سُوٓءٞ وَٱتَّبَعُواْ رِضۡوَٰنَ ٱللَّهِۗ وَٱللَّهُ ذُو فَضۡلٍ عَظِيمٍ
١٧٤

إِنَّمَا ذَٰلِكُمُ ٱلشَّيۡطَٰنُ يُخَوِّفُ أَوۡلِيَآءَهُۥ فَلَا تَخَافُوهُمۡ وَخَافُونِ إِن كُنتُم مُّؤۡمِنِينَ ١٧٥

“Why [is it that] when a [single] disaster struck you [on the day of Uḥud], although you had struck [the enemy in the battle of Badr] with one twice as great, you said, "From where is this?" Say, "It is from yourselves.” Indeed, Allah is over all things competent.

And what struck you on the day the two armies met [at Uḥud] was by permission of Allah that He might make evident the [true] believers.

And that He might make evident those who are hypocrites. For it was said to them, "Come, fight in the way of Allah or [at least] defend." They said, "If we had known [there would be] battle, we would have followed you." They were nearer to disbelief that day than to faith, saying with their mouths what was not in their hearts. And Allah is most knowing of what they conceal.

Those who said about their brothers while sitting [at home], "If they had obeyed us, they would not have been killed." Say, "Then prevent death from yourselves, if you should be truthful."

And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision.

Rejoicing in what Allah has bestowed upon them of His bounty, and they receive good tidings about those after them who have not yet joined them - that there will be no fear concerning them, nor will they grieve.

They receive good tidings of favor from Allah and bounty and [of the fact] that Allah does not allow the reward of believers to be lost.

Those [believers] who responded to Allah and the Messenger after injury had struck them. For those who did good among them and feared Allah is a great reward.

Those to whom people [hypocrites] said, "Indeed, the people have gathered against you, so fear them." But it [merely] increased them in faith, and they said, "Sufficient for us is Allah, and [He is] the best Disposer of affairs."

So they returned with favor from Allah and bounty, no harm having touched them. And they pursued the pleasure of Allah, and Allah is the possessor of great bounty.

That is only Satan who frightens [you] of his supporters. So fear them not, but fear Me, if you are [indeed] believers."

When the Battle of Uhud commenced, the Companions, may Allah be pleased with them, quickly overcame the non-Muslim army which caused them to retreat. But some of the archers the Holy Prophet Muhammad, peace and blessings be upon him, commanded to remain on a small mountain, Jabal Al Rumah, which is in front of Mount Uhud, irrespective of the outcome of the battle, believed that the battle was over and the command no longer applied. When they descended Jabal Al Rumah to collect the spoils of war this exposed the rear of the Muslim army. The non-Muslim army then rallied together and attacked the Muslims from both sides. This led to the martyrdom of many Companions, may Allah be pleased with them. This has been discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 3, Pages 29-30.

Allah, the Exalted, reminds the Companions, may Allah be pleased with them, the importance of adopting patience during difficulties by focusing on the blessings one already possesses. Chapter 3 Alee Imran, verse 165:

"Why [is it that] when a [single] disaster struck you [on the day of Uhud], although you had struck [the enemy in the battle of Badr] with one twice as great, you said, "From where is this?"…"

This is an excellent way of adopting patience and even gratitude during difficulties, as one focuses on the countless blessings they still possess instead of focusing on a single difficulty. Generally speaking, gratitude in one's intention involves only acting in order to please Allah, the Exalted. Gratitude in one's speech involves speaking what is good or remaining silent. And gratitude in one's actions involves using the blessings one has

been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. In addition, patience involves avoiding complaining with one's speech or actions and remaining firm on the obedience of Allah, the Exalted, believing He only chooses what is best for them, even if this is not obvious to them. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

Therefore, the one who acts in the correct way in every situation will have the constant support and mercy of Allah, the Exalted, which in turn leads to peace of mind in both worlds. This has been advised in a Hadith found in Sahih Muslim, number 7500.

Chapter 3 Alee Imran, verse 165:

"Why [is it that] when a [single] disaster struck you [on the day of Uhud], although you had struck [the enemy in the battle of Badr] with one twice as great, you said, "From where is this?"…"

In addition, one must always remember that as this world is a place of tests, even if they persist on the obedience of Allah, the Exalted, they will still experience difficulties. It is a misconception to believe that obeying Allah, the Exalted, prevents one from facing difficulties. Obeying Allah, the Exalted, by using the blessings one has been granted correctly as outlined in Islamic teachings, will ensure one obtains a balanced mental and physical state and correctly places everything and everyone with their life. This will ensure they obtain peace of mind in every situation, whether they are facing times of ease or difficulty. Therefore, obeying Allah, the Exalted, does not prevent one from facing difficulties, instead it provides them the mental strength to overcome the difficulty so that they experience peace of mind. Whereas, disobeying Allah, the Exalted, will only cause one to obtain an unbalanced mental and physical state and cause them to misplace everything and everyone within their life. This attitude therefore leads to stress, trouble and difficulties in both worlds. In addition, their disobedience will prevent them from achieving the mental strength they need to overcome the difficulties they face. This will further increase their mental disorders until they sink into depression, substance addiction and even suicidal tendencies.

In addition, an aspect of dealing with difficulties caused by one's behaviour is to take responsibility for their mistakes. Chapter 3 Alee Imran, verse 165:

"Why [is it that] when a [single] disaster struck you [on the day of Uhud], although you had struck [the enemy in the battle of Badr] with one twice as great, you said, "From where is this?" Say, "It is from yourselves." …"

Taking responsibility in every situation is a vital aspect of learning from the mistake and improving one's behaviour so that history does not repeat itself. But when one people refuse to take responsibility and instead make excuses for their bad behaviour, they will inevitably make the same mistakes again. This cycle of mistakes will cause them nothing but stress as they cannot escape facing the consequences of their actions in both worlds. Chapter 3 Alee Imran, verse 165:

"…Indeed, Allah is over all things competent."

Allah, the Exalted, then reminds muslims that nothing within the universe occurs without His permission. Chapter 3 Alee Imran, verse 166:

"And what struck you on the day the two armies met was by permission of Allah…"

Generally speaking, remembering this reality will encourage one to always sincerely obey Allah, the Exalted, even if causes them to upset people. This is because Allah, the Exalted, will protect them from the negative effects of people, even if this protection is not obvious to them. Whereas, people will not be able to protect them from the punishment of Allah, the Exalted. A muslim must firmly believe that as long as they sincerely obey Allah, the Exalted, by using the blessings He has granted them correctly as

outlined in Islamic teachings, He will grant them support and relief, even if this is not obvious to them. Chapter 65 At Talaq, verse 2:

"…And whoever fears Allah - He will make for him a way out."

But it is important to note that this divine aid is not according to the desires of people. It is always according to the infinite knowledge and wisdom of Allah, the Exalted. Therefore, this divine aid occurs according to when it is best for people and in a way which is best for them, even if this is not obvious to them. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

One must therefore remain firm on the obedience of Allah, the Exalted, at all times, knowing they will be granted peace of mind and success in both worlds, one way or another and whether this is obvious to them or not. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely

give them their reward [in the Hereafter] according to the best of what they used to do."

Allah, the Exalted, then reminds people that part of the test of living in this world is to face difficulties so that those who sincerely believe in Allah, the Exalted, will be separated from those who only verbally claim belief in Him. Chapter 3 Alee Imran, verses 166-167:

"And what struck you on the day the two armies met was by permission of Allah that He might make evident the [true] believers. And that He might make evident those who are hypocrites…"

One must therefore assess their reaction and actions whenever they face difficulties in order to judge whether they are a true believer or not. A true believer will continue to remain firm on the obedience of Allah, the Exalted, in both times of ease and difficulty. Whereas, a hypocrite will easily disobey Allah, the Exalted, whenever their desires are contradicted. Chapter 22 Al Hajj, verse 11:

"And of the people is he who worships Allah on an edge. If he is touched by good, he is reassured by it; but if he is struck by trial, he turns on his face. He has lost [this] world and the Hereafter. That is what is the manifest loss."

In order to aid one to remain firm on the obedience of Allah, the Exalted, in every situation, they should adopt strong faith. Strong faith is obtained when one learns and acts on the clear proofs and evidences found within the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, which explain how sincerely obeying Allah, the Exalted, leads to peace of mind in both worlds. On the other hand, the one who remains ignorant of Islamic teachings will obtain weak faith. This person will easily disobey Allah, the Exalted, whenever their desires are contradicted as they fail to observe how leaving their desires and instead obeying Allah, the Exalted, leads to peace of mind in both worlds. An example of this is mentioned in verse 167.

When the Holy Prophet Muhammad, peace and blessings be upon him, departed Medina in order to confront the enemy at Uhud, Abdullah Bin Ubayy retreated with his 300 men aiming to weaken the resolve of the muslims. Abdullah Bin Haram, may Allah be pleased with him, urged the hypocrites to at least defend Medina even if they were not interested in fighting for the sake of Allah, the Exalted. But this did not affect the cowards, who continued leaving the battlefield. He then criticized them and told them that Allah, the Exalted, would suffice His Holy Prophet Muhammad, peace and blessings be upon him, and the army did not need the help of the hypocrites. Allah, the Exalted, revealed chapter 3 Alee Imran, verse 167, regarding this moment:

“And that He might make evident those who are hypocrites. For it was said to them, "Come, fight in the way of Allāh or [at least] defend." They said, "If we had known [there would be] battle, we would have followed you." They

were nearer to disbelief that day than to faith, saying with their mouths what was not in their hearts. And Allāh is most knowing of what they conceal."

This has been discussed in Imam Safi Ur Rahman's, The Sealed Nectar, Pages 250-252.

A muslim must avoid this attitude by remaining firm on the obedience of Allah, the Exalted, at all times, as abandoning His obedience when one's desires are contradicted is an aspect of hypocrisy. The one who acts like a particular group is counted from amongst them even if they verbally claim otherwise. This has been warned in a Hadith found in Sunan Abu Dawud, number 4031. In addition, as warned by the main verse under discussion, the one who persists on this hypocritical attitude is in great danger of losing their faith. Chapter 3 Alee Imran, verse 167:

"…*They were nearer to disbelief that day than to faith, saying with their mouths what was not in their hearts. And Allāh is most knowing of what they conceal."*

It is important to remember that faith is like a plant which must be nourished with acts of obedience in order to flourish. Just like a plant which fails to obtain nourishment, such as sunlight, will fail to flourish and may even die, the faith of a person who fails to nourish it with acts of obedience will not flourish and is in serious danger of dying. This is the greatest loss.

It is important to understand that in this world a person is treated according to their outward appearance even if it contradicts their inward reality. If a person verbally claims to be a muslim, they are counted as one by the society, unless they do a clear act of disbelief. But in the hereafter, Allah, the Exalted, will judge people according to their inward reality and outward actions. Therefore, one must avoid behaving like a hypocrite as it may fool others in this world but in the hereafter, they will be the fools as they will be treated according to their inward reality, which may be rooted in disbelief. Chapter 2 Al Baqarah, verses 8-9:

“And of the people are some who say, "We believe in Allāh and the Last Day," but they are not believers. They [think to] deceive Allāh and those who believe, but they deceive not except themselves and perceive [it] not.”

And chapter 57 Al Hadid, verses 13-15:

“On the [same] Day the hypocrite men and hypocrite women will say to those who believed, "Wait for us that we may acquire some of your light." It will be said, "Go back behind you and seek light." And a wall will be placed between them with a door, its interior containing mercy, but on the outside of it is torment. They [i.e., the hypocrites] will call to them [i.e., the believers], "Were we not with you?" They will say, "Yes, but you afflicted yourselves and awaited [misfortune for us] and doubted, and wishful thinking deluded you until there came the command of Allāh. And the

Deceiver [i.e., Satan] deceived you concerning Allāh. So today no ransom will be taken from you or from those who disbelieved. Your refuge is the Fire. It is most worthy of you, and wretched is the destination."”

And chapter 3 Alee Imran, verse 167:

“…They were nearer to disbelief that day than to faith, saying with their mouths what was not in their hearts. And Allah is most Knowing of what they conceal.”

The one who fails to actualize their verbal declaration of faith in Islam must not fool themself into believing they are in fact a muslim. The truth is that if a person possessed faith in Allah, the Exalted, in their spiritual heart, it would be reflected in their actions in some form. This has been indicated in a Hadith found in Sahih Bukhari, number 52. Whereas, the faithless person will not show Islam in their actions even if they claim to be a muslim. This attitude must be avoided, otherwise a person who claims to be a muslim may well find that they are exposed on the Day of Judgement as a non-muslim. This is further supported by the following verse which mentions Islam instead of faith. Islam is shown in one’s actions, through obeying Allah, the Exalted, while faith is in one’s spiritual heart. Chapter 3 Alee Imran, verse 85:

“And whoever desires other than Islam as a way of life - never will it be accepted from him, and he, in the Hereafter, will be among the losers.”

Chapter 3 Alee Imran, verse 168:

“Those who said about their brothers while sitting [at home], "If they had obeyed us…”

The people mentioned in this verse could be referring to the hypocrites and the people of the book living in Medina whose relatives had sincerely accepted Islam. Generally speaking, this verse indicates the importance of appreciating that even though one’s relatives often intend the best for them yet due to ignorance of Islamic teachings they may well advise them to do the wrong thing. For example, a wife may advise her husband who returns home from work, that he should pray at home instead of praying with the congregation at the local Mosque. She may believe by doing so she is acting like a good wife as she is considering her husband’s tiredness yet she is only advising her husband to abandon an important established tradition of the Holy Prophet Muhammad, peace and blessing be upon him. Chapter 64 At Taghabun, verse 14:

“O you who have believed, indeed, among your wives and your children are enemies to you, so beware of them. But if you pardon and overlook and forgive - then indeed, Allah is Forgiving and Merciful.”

Even though a person’s relatives often intend good for them yet they can misguide them. Therefore, it is important for a muslim to firstly learn and act on Islamic teachings so that they are not intentionally or unintentionally misguided by others. Secondly, as indicated by the quoted verse, whenever someone advises the incorrect thing to them, they should gently advise them what the correct behaviour is according to teachings of Islam and not become angry with them. Finally, it is important for a muslim to accompany those who possess Islamic knowledge so that they can always advise each other in a good way. In most cases, ignorant people will often advise the wrong thing to others, even if their intention is good.

Chapter 3 Alee Imran, verse 168:

“Those who said about their brothers while sitting [at home], "If they had obeyed us…”

Generally speaking, when one remains firm on the obedience of Allah, the Exalted, and is tested through difficulties, other people will question their situation in order to convince them that obeying Allah, the Exalted, is not the right choice as it did not save them from the difficulty. Some will also attempt to advise them to disobey Allah, the Exalted, in order to escape the difficulty. Both these situations are an aspect of being tested by Allah, the Exalted. One must therefore remain firm on His obedience, by using the blessings He has granted them correctly as outlined in Islamic teachings, in

order to obtain success and peace of mind. They must remember that as He alone controls all things, peace of mind and success lies only in His obedience. In addition, they must remember that Allah, the Exalted, only chooses what is best for people, even if this is not obvious to them. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

Therefore, they must remain firm on His obedience in every situation.

Chapter 3 Alee Imran, verse 168:

"*Those who said about their brothers while sitting [at home], "If they had obeyed us, they would not have been killed." Say, "Then prevent death from yourselves, if you should be truthful.""*

In the case of losing a beloved through death, one must understand that death is unavoidable and unchangeable. Allah, the Exalted, tests people through the death of their beloveds in order to separate those who truly believe in Him from those who do not. Those who truly believe in Him firmly believe that as Allah, the Exalted, created all things and people, He alone

has the right to choose when they die and return to Him. Chapter 2 Al Baqarah, verses 155-157:

“And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient. Who, when disaster strikes them, say, "Indeed we belong to Allāh, and indeed to Him we will return." Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the [rightly] guided.”

The one who accepts this reality will accept His choices and remain firm on His obedience, which involves using the blessings they have been granted correctly as outlined in Islamic teachings.

Chapter 3 Alee Imran, verse 168:

“*…Say, "Then prevent death from yourselves, if you should be truthful."”*

One must always remember that as the time and place of death is fixed, their behaviour cannot change this outcome. Therefore, it does not make sense to abandon the obedience of Allah, the Exalted, with the false belief it can save them from death. If a person’s unavoidable death has come, it is far better for them to die while obeying Allah, the Exalted, hoping this

final good deed may be the reason they are forgiven and are granted Paradise. In addition, a person must never believe that their behaviour can change the time or place of another person's death, such as a relatives. Believing this will only increase one's regret and grief and hinder them from adopting patience. This does not mean one should not take responsibly for their actions, such as driving dangerously which leads to the death of another. But it means in cases where they have done nothing wrong, they must not blame themself for not acting differently believing they could have prevented the death of a beloved. For example, if a child dies on a school trip, a mother should not believe if she kept her child home they would have survived. As the time and place of death is set, thinking in this way is incorrect and only opens the door to the Devil, who will encourage the person to show impatience and question destiny. This has been warned in a Hadith found in Sunan Ibn Majah, number 4168.

A muslim must therefore accept that as Allah, the Exalted, alone controls life and death, and as He always chooses what is best for people, even if this is not obvious to them, they must accept the inevitability of the death of their beloved. This will encourage them to remain patient by avoiding complaining through their words or actions and to continue obeying Allah, the Exalted, by using the blessings He has granted them correctly as outlined in Islamic teachings. But if they fail to accept this truth, then they will become impatient and disobey Allah, the Exalted. And this will only increase their stress, difficulties and trouble in both worlds. Whichever path a person chooses, they will be held accountable for it in both worlds as they cannot escape the control of Allah, the Exalted.

In addition, one must always remember that death in this world is only a single stage in one's existence. The real and permanent life is the life of the

hereafter. Therefore, one must strive to prepare for this eternal life by sincerely obeying Allah, the Exalted, which involves using the blessings they have been granted correctly as outlined in Islamic teachings, until their time of death. Chapter 15 Al Hijr, verse 99:

“And worship your Lord until there comes to you the certainty (i.e. death).”

Chapter 3 Alee Imran, verse 169:

“And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision.”

Furthermore, understanding this reality will also encourage one to adopt patience when facing the death of a beloved. Even though no one can guarantee a deceased has been forgiven and blessed with the closeness of Allah, the Exalted, none the less, Islam teaches muslims to place hope in the mercy of Allah, the Exalted, for those who have already died. They should have hope they are pleased with their position in the hereafter and that they do not miss life in this world. Chapter 3 Alee Imran, verses 169-170:

“…Rather, they are alive with their Lord, receiving provision. Rejoicing in what Allah has bestowed upon them of His bounty…”

Those who are alive in this world must instead be eager to join those who have already departed, just like those who have died and obtained the closeness of Allah, the Exalted, desire to be reunited with their beloveds. Chapter 3 Alee Imran, verse 170:

“…and they receive good tidings about those after them who have not yet joined them…”

One must therefore be eager for this blessed reunion and practically prepare for it through the sincere obedience of Allah, the Exalted. This involves using the blessings He has granted them correctly as outlined in Islamic teachings. This will ensure they obtain peace of mind in both worlds, through achieving a balanced mental and physical state and by correctly placing everyone and everything within their life while adequately preparing for their accountability on the Day of Judgement. Chapter 3 Alee Imran, verse 170:

“Rejoicing in what Allah has bestowed upon them of His bounty, and they receive good tidings about those after them who have not yet joined them…”

It is important to note that even though every muslim claims the desire to unite with the Holy Prophet Muhammad, peace and blessings be upon him, and his Companions, may Allah be pleased with them, in the hereafter, but they will only do so if they follow their path in this world. This path involves using the blessings one has been granted correctly as outlined in Islamic teachings. But those who fail to support their verbal claim with actions will not unite with them in the hereafter, just like the previous nations who claim to love their Holy Prophets, peace be upon them, will not unite with them in the hereafter as they did not practically follow their path in this world.

Chapter 3 Alee Imran, verse 170:

"…they receive good tidings about those after them who have not yet joined them - that there will be no fear concerning them, nor will they grieve."

It is important to note that this verse does not mean one will not face difficulties, as facing difficulties is a part of the test of this world. It means that even though one may experience times of anxiety, stress and sadness yet these feelings will never be extreme, such as fear and grief. This will ensure one overcomes these negative feelings and maintains their sincere obedience to Allah, the Exalted, during all situations. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Whereas, the one who fails to practically follow divine guidance will face extreme emotions and negative feelings, such as fear and grief, which will overcome them throughout their lives. As a result, they will live with an imbalanced mental and physical state. This only leads to further stress, anxiety and trouble in both worlds. Chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

Allah, the Exalted, created and controls the spiritual heart of a person, which is the abode of peace of mind. Therefore, if one sincerely obeys Him, He will grant them peace of mind, even if they face regular difficulties. Whereas, the one who disobeys Him will obtain nothing but stress, anxiety and depression, even if they have the world at their feet. This truth is obvious to the one who observes the rich and famous. Therefore, peace of mind has nothing to do with worldly things, such as fame, fortune, authority,

family, career or friends. Peace of mind is directly connected to accepting and practically following divine guidance so that one uses the blessings they have been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

To conclude, one must not be fooled into believing that divine guidance will prevent them from obtaining a happy life. Divine guidance ensures one uses the blessings they have been granted correctly so that they obtain peace of mind and success in both worlds. Whereas, ignoring divine guidance will cause one to misuse the blessings they have been granted, which leads to stress and difficulties in both worlds. Divine guidance is similar to a medical doctor who prescribes bitter medicine and dietary restrictions on a patient so that they achieve good mental and physical health. Just like the patient who accepts and acts on the advice of their doctor will achieve good physical health, the one who accepts and acts on Islamic teachings will obtain peace of mind in both worlds. Chapter 3 Alee Imran, verse 171:

“They receive good tidings of favor from Allah and bounty and [of the fact] that Allah does not allow the reward of believers to be lost.”

The one who obeys Allah, the Exalted, by using the blessings they have been granted correctly as outlined in Islamic teachings, will benefit from their intentions, speech and actions in both worlds. Chapter 3 Alee Imran, verse 171:

“…that Allah does not allow the reward of believers to be lost.”

Whereas, the one who misuses the blessings they have been granted in vain or sinful ways will find that all their efforts will be wasted, as it will not lead them to peace of mind in both worlds, even if they possess worldly luxuries. Chapter 18 Al Kahf, verses 103-104:

“Say, "Shall we [believers] inform you of the greatest losers as to [their] deeds? [They are] those whose effort is lost in worldly life, while they think that they are doing well in work."”

Chapter 3 Alee Imran, verse 171:

“…that Allah does not allow the reward of believers to be lost.”

Generally speaking, as every person has been granted worldly blessings, it leaves them with no excuse but to strive to obtain this reward by using the blessings they have been granted correctly as outlined in Islamic teachings.

In addition, they must remember that even if they do not observe the benefits of their good deeds in this world, they will receive its benefits in the form of peace of mind in both worlds, even if this is not obvious to them. Therefore, one must strive to perform as many good deeds as possible irrespective of their size or irrespective if they observe the reward for them in this world.

When the Holy Prophet Muhammad, peace and blessings be upon him, and his Companions, may Allah be pleased with them, returned to Medina after the Battle of Uhud, they became aware that the non-Muslim leaders of Mecca were considering marching back towards Medina in order to wipe out Islam for good. The Holy Prophet Muhammad, peace and blessings be upon him, gave orders for the Companions, may Allah be pleased with them, despite their grievous wounds and tired bodies, to move out in pursuit of the non-Muslims. When the Companions, may Allah be pleased with them, responded positively Allah, the Exalted, revealed chapter 3 Alee Imran, verse 172:

"Those [believers] who responded to Allah and the Messenger after injury had struck them. For those who did good among them and feared Allah is a great reward."

This has been discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 3, Pages 67-68.

A man named Ma’bad Ibn Abu Ma’bad met the Holy Prophet Muhammad, peace and blessings be upon him, and his army and offered his condolences and services. The Holy Prophet Muhammad, peace and blessings be upon him, told him to reach the non-Muslim army and dissuade them from attacking Medina. He eventually reached the non-Muslim army and warned them not to attack Medina as the Holy Prophet Muhammad, peace and blessings be upon him, had gathered a formidable army who were prepared to fight to the bitter end. Through this Allah, the Exalted, cast fear into the hearts of the non-Muslims who decided to head back to Mecca, even though their primary goals of killing the Holy Prophet Muhammad, peace and blessings be upon him, and securing their trade root past Medina, failed. Chapter 3 Alee Imran, verse 151:

“We will cast terror into the hearts of those who disbelieve for what they have associated with Allāh of which He had not sent down [any] authority. And their refuge will be the Fire, and wretched is the residence of the wrongdoers.”

Abu Sufyan, the non-Muslim leader, sent a message through a trading caravan to the Holy Prophet Muhammad, peace and blessings be upon him, that the non-Muslim army had rallied more support and were ready to finish of the Muslims. He hoped this false information would put-off the Holy Prophet Muhammad, peace and blessings be upon him, from pursuing them. His plan failed, as they did pursue them but the non-Muslims slipped out of their reach. In this context, Allah, the Exalted, revealed chapter 3 Alee Imran, verses 173-174:

“Those to whom people said, "Indeed, the people have gathered against you, so fear them." But it [merely] increased them in faith, and they said, "Sufficient for us is Allāh, and [He is] the best Disposer of affairs." So they returned with favor from Allāh and bounty, no harm having touched them. And they pursued the pleasure of Allāh, and Allāh is the possessor of great bounty.”

This has been discussed in Imam Safi Ur Rahman’s, The Sealed Nectar, Pages 288-291 and in Imam Wahidi’s, Asbab Al Nuzul, 3:151, Page 42.

The positive response from the Companions, may Allah be pleased with them, even at a time of stress and difficulty, indicates their great zeal for the sincere obedience of Allah, the Exalted. Praising and obeying Allah, the Exalted, during times of ease is not so difficult. The real test is when one faces difficulties and still praises and obeys Allah, the Exalted, by using the blessings they have been granted correctly as outlined in Islamic teachings. Facing difficulties is therefore the test which separates those who are truthful in their claim of believing in Allah, the Exalted, and those who are not. Chapter 29 Al Ankabut, verses 2-3:

“Do the people think that they will be left to say, "We believe" and they will not be tried? But We have certainly tried those before them, and Allāh will surely make evident those who are truthful, and He will surely make evident the liars.”

And chapter 3 Alee Imran, verse 172:

“Those [believers] who responded to Allah and the Messenger after injury had struck them. For those who did good among them and feared Allah is a great reward.”

Muslims must therefore prove their verbal declaration of faith by remaining firm on the obedience of Allah, the Exalted, during both times of ease and difficulty. This will ensure they use the blessings they have been granted correctly, as outlined in Islamic teachings. This in turn will ensure they obtain a balanced mental and physical state and correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. This leads to peace of mind in both worlds. Otherwise, as indicated by these verses, they may well find that they are treated like liars in this world and in the next if they fail to support their verbal declaration of faith with actions. It does not take a scholar to determine that the person who is treated as a liar in both worlds by Allah, the Exalted, will not obtain peace of mind in either this world or next.

Chapter 3 Alee Imran, verse 173:

“Those to whom the people said, "Indeed, the people have gathered against you, so fear them."…”

Generally speaking, as discussed earlier, whenever one strives to obey Allah, the Exalted, they will be criticized by others and encouraged to abandon their obedience if they desire to achieve success in this world. Especially in this day and age, the more one strives to obey Allah, the Exalted, the more opposition they will face. But one must follow in the footsteps of the Companions, may Allah be pleased with them, and remain firm on His obedience, knowing nothing can prevent them from achieving peace of mind as long as they remain firm on the obedience of Allah, the Exalted. Chapter 3 Alee Imran, verse 173:

“…But it [merely] increased them in faith, and they said, "Sufficient for us is Allah, and [He is] the best Disposer of affairs."”

They must firmly believe that as long as they remain on the obedience of Allah, the Exalted, He will grant them relief from their difficulties and grant them peace of mind in both worlds, as He alone controls the affairs of the universe. Chapter 65 At Talaq, verse 2:

“…And whoever fears Allah - He will make for him a way out.”

And chapter 3 Alee Imran, verse 174:

“So they returned with favor from Allah and bounty, no harm having touched them. And they pursued the pleasure of Allah, and Allah is the possessor of great bounty.”

But it is important to note that this divine aid is not according to the desires of people. It is always according to the infinite knowledge and wisdom of Allah, the Exalted. Therefore, this divine aid occurs according to when it is best for people and in a way which is best for them, even if this is not obvious to them. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

One must therefore remain firm on the obedience of Allah, the Exalted, at all times, knowing they will be granted peace of mind and success in both worlds, one way or another and whether this is obvious to them or not. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely

give them their reward [in the Hereafter] according to the best of what they used to do."

And chapter 3 Alee Imran, verse 174:

“So they returned with favor from Allah and bounty, no harm having touched them. And they pursued the pleasure of Allah, and Allah is the possessor of great bounty.”

This verse makes it clear that as long as one adopts the correct intention, to please Allah, the Exalted, and acts according to Islamic teachings, they will achieve peace of mind and success in both worlds, even if this is not obvious to them or others. But if one adopts the incorrect intention and acts for any other reason they will not gain this reward in either this world or in the next. This has been warned in a Hadith found in Jami At Tirmidhi, number 3154. In addition, if one adopts the right intention but does not act according to the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, their efforts will not be fruitful as ones deeds must be rooted in these two sources of guidance in order to please Allah, the Exalted. This has been warned in a Hadith found in Sunan Abu Dawud, number 4606. Therefore, in order to gain peace of mind and success in both worlds one must combine a good intention to please Allah, the Exalted, with good actions which are connected directly to the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

One must ignore the negative comments and criticisms of others when they challenge their obedience to Allah, the Exalted, as the source of this negativity is the Devil who wishes to discourage people from obeying Allah, the Exalted. Chapter 3 Alee Imran, verse 175:

“That is only Satan who frightens [you] of his supporters…”

The Devil has no control over the affairs of the universe and only scares people through his whisperings and human helpers. One must therefore remain on the obedience of Allah, the Exalted, knowing He alone controls the affairs of the universe and He alone decides who obtains peace of mind and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

And Chapter 3 Alee Imran, verse 175:

“…So fear them not, but fear Me, if you are [indeed] believers.”

This verse makes it clear that the sign of a true believer is that they remain firm on the obedience of Allah, the Exalted, even when they are criticized by outside forces, such as society, social media, fashion and culture, and are invited and encouraged towards the disobedience of Allah, the Exalted. In times like this, one must avoid adopting a majority mentality whereby they follow the majority of people who obey the things which encourage the disobedience of Allah, the Exalted. One must remember that the majority attitude is often not the correct one, even if it appears correct. Instead, one must trust that as Allah, the Exalted, knows and controls all things, He alone can provide the code of conduct one must follow in order to obtain peace of mind in both worlds. All man-made codes of conduct will never lead to this outcome as they lack in knowledge, experience, foresight and biases, even if the majority of people follow them. One must strengthen their faith in order to aid them in their struggle to obey Allah, the Exalted. Strong faith is obtained when one learns and acts on the clear proofs and evidences found within the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, which explain how sincerely obeying Allah, the Exalted, leads to peace of mind in both worlds. On the other hand, the one who remains ignorant of Islamic teachings will obtain weak faith. This person will easily disobey Allah, the Exalted, whenever their desires are contradicted as they fail to observe how leaving their desires and instead obeying Allah, the Exalted, leads to peace of mind in both worlds. Therefore, one must obtain certainty of faith through learning and acting on Islamic knowledge so that they remain firm on the obedience of Allah, the Exalted, at all times. This involves using the blessings one has been granted correctly, as outlined in Islamic teachings. This will ensure they obtain peace of mind in both worlds, through obtaining a balanced mental and physical state and by correctly placing everyone and everything within their life.

Chapter 3 – Alee Imran, Verses 176-178

وَلَا يَحْزُنكَ ٱلَّذِينَ يُسَٰرِعُونَ فِى ٱلْكُفْرِ ۚ إِنَّهُمْ لَن يَضُرُّوا۟ ٱللَّهَ شَيْـًٔا ۗ يُرِيدُ ٱللَّهُ أَلَّا يَجْعَلَ لَهُمْ
حَظًّا فِى ٱلْـَٔاخِرَةِ ۖ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٧٦﴾

إِنَّ ٱلَّذِينَ ٱشْتَرَوُا۟ ٱلْكُفْرَ بِٱلْإِيمَٰنِ لَن يَضُرُّوا۟ ٱللَّهَ شَيْـًٔا وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٧﴾

وَلَا يَحْسَبَنَّ ٱلَّذِينَ كَفَرُوٓا۟ أَنَّمَا نُمْلِى لَهُمْ خَيْرٌ لِّأَنفُسِهِمْ ۚ إِنَّمَا نُمْلِى لَهُمْ لِيَزْدَادُوٓا۟ إِثْمًا ۚ وَلَهُمْ
عَذَابٌ مُّهِينٌ ﴿١٧٨﴾

“And do not be grieved, [Prophet Muhammad, peace and blessings be upon him], by those who hasten into disbelief. Indeed, they will never harm Allah at all. Allah intends that He should give them no share in the Hereafter, and for them is a great punishment.

Indeed, those who purchase disbelief [in exchange] for faith - never will they harm Allah at all, and for them is a painful punishment.

And let not those who disbelieve ever think that [because] We extend their time [of enjoyment] it is better for them. We only extend it for them so that they may increase in sin, and for them is a humiliating punishment.”

As the Holy Prophet Muhammad, peace and blessings be upon him, was desperate for all people to obtain right guidance so that they achieved peace of mind in both worlds, throughout the Holy Quran, Allah, the Exalted, advises the Holy Prophet Muhammad, peace and blessings be upon him, not to be grieved by those who choose to ignore Islamic teachings. Chapter 9 At Tawbah, verse 128:

“There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful.”

And chapter 3 Alee Imran, verse 176:

“And do not be grieved by those who hasten into disbelief…”

The first thing to note is that it is a tradition of all the Holy Prophets, peace be upon them, to desire the wellbeing and success of all people. Therefore, muslims must adopt the same attitude towards other muslims and non-muslims. Sadly, due to ignorance, many muslims adopt a harsh attitude towards non-muslims instead of a caring one whereby they strongly desire their success in both worlds. This desire must be shown through one’s actions, just like the Holy Prophets, peace be upon them, did. This is best shown when one shows the widespread and all-encompassing benefits of accepting and acting on Islamic teachings. This is only possible when one

learns and acts on Islamic teachings themself. Therefore, each muslim must correctly represent the teachings of Islam to the outside world through their actions by adopting the Islamic code of conduct and behaviour. This will attract the hearts of other muslims and non-muslims towards Islam, which will lead them to peace of mind in both worlds. Whereas, the muslim who fails to learn and act on Islamic teachings will misrepresent Islam to the outside world and as a result they will discourage other muslims and non-muslims from Islam, which contradicts the behaviour of the Holy Prophets, peace be upon them. As correctly representing Islam to the outside world is a duty on all muslims, they will be held accountable for it in both worlds.

Chapter 3 Alee Imran, verse 176:

“And do not be grieved by those who hasten into disbelief…”

This verse also indicates the importance of accepting that one cannot force right guidance on others. Chapter 88 Al Ghashiyah, verses 21-22:

"So remind you are only a reminder. You are not over them a controller."

The role of a muslim is to encourage others to behave in the correct manner through their actions and speech, such as their relatives, but they cannot force adults to choose the correct path in life. Every person must choose their own path in life and face the consequences of their choice. But one must remember that if they choose the correct or misguided path, they will not benefit nor harm Allah, the Exalted, at all. They alone will face the benefits or harms of their choice. Chapter 3 Alee Imran, verse 176:

"…Indeed, they will never harm Allah at all…"

This makes it clear that a person does not do Allah, the Exalted, or Islam a favor by accepting and acting on Islamic teachings. Nor do they harm Allah, the Exalted, at all by rejecting Islam. Therefore, a person must avoid this arrogant attitude as it will only misguide them by encouraging them to challenge and ignore the teachings of Islam whenever their desires are contradicted. One must therefore understand that the benefit of acting on Islamic teachings or the harms of ignoring Islamic teachings will only affect them. This is because the one who accepts and acts on Islamic teachings will correctly use the blessings they have been granted. This will lead them to a balanced mental and physical state and cause them to correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. Therefore, choosing the right path leads to peace of mind in both worlds. Whereas, the one who chooses to ignore Islamic teachings will inevitably misuse the blessings they have been granted. This will lead to an unbalanced mental and physical state, it will cause them to misplace everything and everyone within their life and prevent them from adequately preparing for their accountability on the Day of Judgement. This path therefore leads to stress, trouble and difficulties in both worlds, even if one enjoys worldly luxuries. Therefore, a person must

accept and act on Islamic teachings for their own sake, even if it contradicts their desires. They must behave as a wise patient who accepts and acts on the medical advice of their doctor knowing it is best for them, even though they are prescribed bitter medicines and a strict diet plan. The same way this wise patient will achieve good mental and physical health, so will the person who accepts and acts on Islamic teachings. This is because the only One who has the knowledge required to ensure a person achieves a balanced mental and physical state and correctly places everything and everyone within their life is Allah, the Exalted. The knowledge of the mental and physical states of humans possessed by society will never be enough to achieve this outcome, despite all the research that has been undertaken, as they cannot solve every issue a person can face within their life, their advice cannot cause one to avoid all types of mental and physical stress nor can their advice cause one to correctly place everything and everyone with in their life, due to limited knowledge, experience, foresight and due to biases. Allah, the Exalted, alone has this knowledge and He has granted it to mankind in the form of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This truth is obvious when one observes those who use the blessings they have been granted according to Islamic teachings and those who do not. Even though, in most cases, patients do not understand the science behind the medicines they are prescribed and therefore blindly trust their doctor, Allah, the Exalted, invites people to reflect on the teachings of Islam so that they can appreciate its positive effects on their lives. He does not expect people to blindly trust the teachings of Islam and instead He wants them to recognize its truthfulness from its clear proofs. But this requires a person to adopt an unbiased and open mind when approaching the teachings of Islam. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….”"

In addition, as Allah, the Exalted, alone controls the spiritual hearts of people, the abode of peace of mind, He alone decides who obtains it and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

Therefore, one will experience nothing but trouble and stress in both worlds, even if they possess worldly luxuries as they cannot escape the control of Allah, the Exalted. Chapter 3 Alee Imran, verse 176:

“…Allah intends that He should give them no share in the Hereafter, and for them is a great punishment.”

The path of peace of mind and the path of stress have been made clear by Allah, the Exalted. Therefore, the one who chooses the path of stress over the path of peace of mind has no one to blame except themself and they will not be able to escape the consequences of their choice. This is quite obvious when one observes those who choose to disobey Allah, the Exalted, by misusing the blessings they have been granted, such as the rich and famous who lead lives plagued with mental disorders, such as

depression, substance addiction and suicidal tendencies, even though they enjoy worldly luxuries. Chapter 3 Alee Imran, verse 177:

“Indeed, those who purchase disbelief [in exchange] for faith - never will they harm Allah at all, and for them is a painful punishment.”

This verse also makes it clear that the nature of people is connected to faith in Allah, the Exalted, and right guidance. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has advised in a Hadith found in Sahih Bukhari, number 4775, that every person is born on Islam. Exchanging it for disbelief and misguidance is therefore unnatural and also contributes to a person’s mental disorders as they have challenged the nature they were created on. The one who distorts their nature willingly by choosing to disobey Allah, the Exalted, their Creator, has therefore earned their punishment in both worlds.

Chapter 3 Alee Imran, verse 177:

“Indeed, those who purchase disbelief [in exchange] for faith - never will they harm Allah at all, and for them is a painful punishment.”

This verse also warns that a muslim can lose their faith when they fail to actualize their verbal declaration of faith with acts of obedience to Allah, the Exalted. It is therefore important to remember that faith is like a plant which must be nourished with acts of obedience in order to flourish. Just like a plant which fails to obtain nourishment, such as sunlight, will fail to flourish and may even die, the faith of a person who fails to nourish it with acts of obedience will not flourish and is in serious danger of dying. This is the greatest loss. This was the behaviour of the people of the book living in Medina during the time of the Holy Prophet Muhammad, peace and blessings be upon him, who abandoned their faith in Allah, the Exalted, when they intentionally rejected Islam even though they recognized its truthfulness. Chapter 6 Al An'am, verse 20:

"Those to whom We have given the Scripture recognize it [the Holy Quran] as they recognize their [own] sons…"

And chapter 2 Al Baqarah, verse 146:

"Those to whom We gave the Scripture know him [Prophet Muhammad, peace be upon him] as they know their own sons…"

They abandoned faith by rejecting Islam as they knew Islam would prevent them from misusing the blessings they had been granted. Therefore,

muslims must avoid following in their footsteps by failing to support their verbal declaration of faith with actions.

Allah, the Exalted, then warns those who persist on His disobedience that the worldly things He has granted them, such as time and wealth, will only become a source of stress and misery for them in both worlds when they misuse them. Chapter 3 Alee Imran, verse 178:

“And let not those who disbelieve ever think that [because] We extend their time [of enjoyment] it is better for them. We only extend it for them so that they may increase in sin, and for them is a humiliating punishment.”

This verse therefore makes it clear that possessing and enjoying worldly luxuries is not a sign of real success in this world. In reality, everything a person has been granted is only a test whether or not they use them correctly according to Islamic teachings. Chapter 67 Al Mulk, verse 2:

“[He] who created death and life to test you [as to] which of you is better in deed…”

As discussed earlier, if the blessings are used correctly, they will lead them to peace of mind in both worlds. But if they are misused, they will lead them

to stress, trouble and difficulties in both worlds. Therefore, one must avoid adopting the incorrect definition of success by believing it involves obtaining and enjoying worldly luxuries. Real success is not about how many worldly things one possesses and enjoys, rather it is connected to how one uses the worldly blessings they have been granted, irrespective of its quantity. The one who fails to understand this reality will wrongfully focus on obtaining and enjoying more worldly luxuries instead of using the worldly blessings they have been granted correctly and as a result they will not obtain peace of mind in either this world or the next. Chapter 3 Alee Imran, verse 178:

"And let not those who disbelieve ever think that [because] We extend their time [of enjoyment] it is better for them. We only extend it for them so that they may increase in sin, and for them is a humiliating punishment."

In addition, this verse warns against the incorrect attitude of assuming one will not be punished for persisting on disobeying Allah, the Exalted, by misusing the blessings they have been granted, just because they have not been punished yet or as they have not recognized His punishment. A punishment which delayed is not the same as no punishment at all. Therefore, one must make use of the respite Allah, the Exalted, grants them in order to sincerely repent and reform their character so that they obtain peace of mind in both worlds. Sincere repentance involves feeling guilty, seeking the forgiveness of Allah, the Exalted, and anyone who has been wronged, as long as this will not lead to further trouble. One must sincerely promise to avoid committing the same or similar sin again and make up for any rights which have been violated in respect to Allah, the Exalted, and people. If one fails to make use of the respite they have been granted, then they will only increase their disobedience of Allah, the

Exalted, by misusing the blessings He has granted them, which in turn will increase their stress, trouble and difficulties in both worlds. Chapter 3 Alee Imran, verse 178:

"And let not those who disbelieve ever think that [because] We extend their time [of enjoyment] it is better for them. We only extend it for them so that they may increase in sin, and for them is a humiliating punishment."

Ultimately, as the entire creation belongs to and is under the complete control and jurisdiction of Allah, the Exalted, a person has no choice but to comply with His rules. Just like a person will face trouble if they fail to comply with the rules set by the government in charge of a particular country, so will they face trouble in both worlds if they fail to comply with the rules of the Owner of the universe. A person may be able to leave a country if they are not pleased with its rules but they will not be able to escape to a place where the rules and jurisdiction of Allah, the Exalted, do not apply. A person may be able to change the rules of their society but they will never be able to change the rules of Allah, the Exalted. In addition, just like a person who owns a house decides the rules of the house, even if other people object to these rules, similarly, the universe belongs to Allah, the Exalted, and therefore, He alone decides the rules of this universe, whether people like these rules or not. Therefore, one must comply with these rules, for their own sake. The one who understands this fact will comply with the rules of Allah, the Exalted, and strive to obey Him by using the blessings they have been granted in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. A person can either strive to learn the wisdoms behind the commands and prohibitions of Allah, the Exalted, so that they understand how they benefit them and the wider society and how they lead

to peace of mind and body in both worlds or they can worship their desires and reject the teachings of Islam. But the one who fails to comply with Islamic rules should prepare themselves to face the consequences of their choice in both worlds and no objections, protests or complaints will save them. Chapter 18 Al Kahf, verse 29:

“And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve." Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place.”

Chapter 3 – Alee Imran, Verses 179-186

مَّا كَانَ ٱللَّهُ لِيَذَرَ ٱلْمُؤْمِنِينَ عَلَىٰ مَآ أَنتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ ٱلْخَبِيثَ مِنَ ٱلطَّيِّبِ وَمَا كَانَ ٱللَّهُ لِيُطْلِعَكُمْ
عَلَى ٱلْغَيْبِ وَلَـٰكِنَّ ٱللَّهَ يَجْتَبِى مِن رُّسُلِهِۦ مَن يَشَآءُ فَـَٔامِنُوا۟ بِٱللَّهِ وَرُسُلِهِۦ وَإِن تُؤْمِنُوا۟ وَتَتَّقُوا۟
فَلَكُمْ أَجْرٌ عَظِيمٌ ﴿١٧٩﴾

وَلَا يَحْسَبَنَّ ٱلَّذِينَ يَبْخَلُونَ بِمَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ هُوَ خَيْرًا لَّهُم بَلْ هُوَ شَرٌّ لَّهُمْ
سَيُطَوَّقُونَ مَا بَخِلُوا۟ بِهِۦ يَوْمَ ٱلْقِيَـٰمَةِ وَلِلَّهِ مِيرَٰثُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ
﴿١٨٠﴾

لَّقَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَآءُ سَنَكْتُبُ مَا قَالُوا۟ وَقَتْلَهُمُ
ٱلْأَنۢبِيَآءَ بِغَيْرِ حَقٍّ وَنَقُولُ ذُوقُوا۟ عَذَابَ ٱلْحَرِيقِ ﴿١٨١﴾

ذَٰلِكَ بِمَا قَدَّمَتْ أَيْدِيكُمْ وَأَنَّ ٱللَّهَ لَيْسَ بِظَلَّـٰمٍ لِّلْعَبِيدِ ﴿١٨٢﴾

ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ عَهِدَ إِلَيْنَآ أَلَّا نُؤْمِنَ لِرَسُولٍ حَتَّىٰ يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ
ٱلنَّارُ قُلْ قَدْ جَآءَكُمْ رُسُلٌ مِّن قَبْلِى بِٱلْبَيِّنَـٰتِ وَبِٱلَّذِى قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِن كُنتُمْ
صَـٰدِقِينَ ﴿١٨٣﴾

فَإِن كَذَّبُوكَ فَقَدْ كُذِّبَ رُسُلٌ مِّن قَبْلِكَ جَآءُو بِٱلْبَيِّنَـٰتِ وَٱلزُّبُرِ وَٱلْكِتَـٰبِ ٱلْمُنِيرِ ﴿١٨٤﴾

كُلُّ نَفْسٍ ذَآئِقَةُ ٱلْمَوْتِ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ ٱلْقِيَـٰمَةِ فَمَن زُحْزِحَ عَنِ
ٱلنَّارِ وَأُدْخِلَ ٱلْجَنَّةَ فَقَدْ فَازَ وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلَّا مَتَـٰعُ ٱلْغُرُورِ ١٨٥

۞ لَتُبْلَوُنَّ فِىٓ أَمْوَٰلِكُمْ وَأَنفُسِكُمْ وَلَتَسْمَعُنَّ مِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَـٰبَ
مِن قَبْلِكُمْ وَمِنَ ٱلَّذِينَ أَشْرَكُوٓا۟ أَذًى كَثِيرًا وَإِن تَصْبِرُوا۟ وَتَتَّقُوا۟ فَإِنَّ
ذَٰلِكَ مِنْ عَزْمِ ٱلْأُمُورِ ١٨٦

“Allah would not leave the believers in that [state] you are in [presently] until He separates the evil from the good. Nor would Allah reveal to you the unseen. But [instead], Allah chooses of His messengers whom He wills, so believe in Allah and His messengers. And if you believe and fear Him, then for you is a great reward.

And let not those who [greedily] withhold what Allah has given them of His bounty ever think that it is better for them. Rather, it is worse for them. Their necks will be encircled by what they withheld on the Day of Resurrection. And to Allah belongs the heritage of the heavens and the earth. And Allah, of what you do, is [fully] Aware.

Allah has certainly heard the statement of those [people of the book] who said, "Indeed, Allah is poor, while we are rich." We will record what they said and their killing of the prophets without right and will say, "Taste the punishment of the Burning Fire.”

That is for what your hands have put forth and because Allah is not ever unjust to [His] servants.

Those [people of the book] who said, "Indeed, Allah has taken our promise not to believe any messenger until he brings us an offering which fire [from heaven] will consume." Say, "There have already come to you messengers

before me with clear proofs and [even] that of which you speak. So why did you kill them, if you should be truthful?"

Then if they deny you, [Prophet Muhammad, peace and blessings be upon him] - so were messengers denied before you, who brought clear proofs and written ordinances and the enlightening Scripture.

Every soul will taste death, and you will only be given your [full] compensation on the Day of Resurrection. So he who is drawn away from the Fire and admitted to Paradise has attained [success]. And what is the life of this world except the enjoyment of delusion.

You will surely be tested in your possessions and in yourselves. And you will surely hear from those who were given the Scripture before you and from those who associate others with Allah much abuse. But if you are patient and fear Allah - indeed, that is of the matters [worthy] of resolve."

Allah, the Exalted, reminds the muslims that facing difficulties is a means by which He separates those who truly believe in Him from those who only claim verbal belief in Him. Chapter 3 Alee Imran, verse 179:

"Allah would not leave the believers in that [state] you are in [presently] until He separates the evil from the good…"

Muslims must therefore remain firm on the obedience of Allah, the Exalted, in every situation, whether times of ease or difficulty. In reality, facing difficulties and still remaining firm on the obedience of Allah, the Exalted, is the real test, as obeying Allah, the Exalted, in times of ease is often easier. This obedience involves using the blessings one has been granted correctly as outlined in Islamic teachings. Chapter 29 Al Ankabut, verses 2-3:

"Do the people think that they will be left to say, "We believe" and they will not be tried? But We have certainly tried those before them, and Allāh will surely make evident those who are truthful, and He will surely make evident the liars."

Therefore, one must remain patient when facing times of difficulty. Patience involves avoiding complaining with one's speech or actions and remaining firm on the obedience of Allah, the Exalted, believing He only chooses what

is best for them, even if this is not obvious to them. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

Gratitude in one's intention involves only acting in order to please Allah, the Exalted. Gratitude in one's speech involves speaking what is good or remaining silent. And gratitude in one's actions involves using the blessings one has been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

In addition, one must strive to adopt strong faith as this will support them in remaining patient in times of difficulty and grateful in times of ease. Strong faith is vital to obtain as it ensures one remains firm on the obedience of Allah, the Exalted, through every situation, whether times of ease or difficulty. Strong faith is obtained when one learns and acts on the clear proofs and evidences found within the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, which explain how sincerely obeying Allah, the Exalted, leads to peace of mind in both worlds. On the other hand, the one who remains ignorant of Islamic teachings will obtain weak faith. This person will easily disobey Allah, the Exalted, whenever their desires are contradicted as they fail to observe how leaving their desires and instead obeying Allah, the Exalted, leads to peace of mind in both worlds. Therefore, one must obtain certainty of faith through learning and acting on Islamic knowledge so that they remain firm

on the obedience of Allah, the Exalted, at all times. This involves using the blessings one has been granted correctly, as outlined in Islamic teachings. This will ensure they obtain peace of mind in both worlds, through obtaining a balanced mental and physical state and by correctly placing everyone and everything within their life.

In addition, the stronger one's faith the more one can appreciate the wisdoms behind the difficulties they face. For example, the one who possesses strong faith understands that facing difficulties with patience erases their minor sins. This has been advised in a Hadith found in Imam Bukhari's, Adab Al Mufrad, number 492. It is far better to have one's minor sins erased through facing difficulties with patience than to face Allah, the Exalted, with them on the Day of Judgement. But as indicated by verse 179, strong faith also teaches a muslim that a part of the test of life in this world is that not all the wisdoms behind the difficulties their experience will be revealed to them through the divine knowledge granted to the Holy Prophets, peace be upon them. Chapter 3 Alee Imran, verse 179:

"…Nor would Allah reveal to you the unseen. But [instead], Allah chooses of His messengers whom He wills…"

A muslim must avoid the arrogant attitude whereby they demand for Allah, the Exalted, to reveal to them the wisdoms behind all the difficulties they face. Allah, the Exalted, does not owe anybody an explanation for the choices He makes, as He is the Creator, Master and Lord of the worlds, and the creation are merely His slaves. A part of facing the test of life in this world is to adopt humility in these situations and accept that Allah, the

Exalted, always chooses things with wisdom, even if this is not obvious to them. Remembering this fact will aid one to remain humble and patient during difficulties. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

Chapter 3 Alee Imran, verse 179:

"Allah would not leave the believers in that [state] you are in [presently] until He separates the evil from the good. Nor would Allah reveal to you the unseen. But [instead], Allah chooses of His messengers whom He wills…"

As normal people have not been given knowledge regarding the unseen, like the Holy Prophets, peace be upon them, they should avoid making assumptions about whether other people are good or bad.

The Holy Prophet Muhammad, peace and blessings be upon him, has advised in a Hadith found in Sunan Abu Dawud, number 4993, that thinking about others in a positive way is an aspect of worshipping Allah, the Exalted, correctly. Meaning, it is an aspect of obeying Him. A muslim must

avoid assumptions as they often result in sins, such as backbiting, slander and breaking ties with others. Chapter 49 Al Hujurat, verse 12:

“O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin…”

Instead, a muslim must interpret the words and actions of others in a positive way unless there is clear evidence to suggest otherwise. This does not mean a muslim must be naïve and gullible, as they must enter every situation with caution, such as business transactions, but at the same time they must not assume the worse of other people without evidence. Assuming negatively about others also leads to fractured and broken relationships, as socializing and fulfilling the rights of people becomes difficult in these cases. It becomes difficult for those who assume negative things about others and those who deal with people who behave in this manner.

Accepting that the choices of Allah, the Exalted, are based on wisdom will encourage one to sincerely and practically believe in Allah, the Exalted, and His Holy Prophets, peace be upon them. Chapter 3 Alee Imran, verse 179:

“…so believe in Allah and His messengers…”

Real belief in Allah, the Exalted, involves supporting one's verbal declaration of belief with actions. The one who believes Allah, the Exalted, is their Lord will inevitably accept their servanthood to Him. A true servant does not search for their own pleasure, nor do they expect others to please them. They will prioritize the pleasure and obedience to their Master over all other things, such as obeying and following people, their own desires, social media, fashion and culture. The only thing a servant desires is to please their Master. In addition, a servant accepts that everything they possess, including their own life, belongs to their Creator and Master, Allah, the Exalted. Therefore, they will hasten to use everything they have been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. A true servant will understand that as Allah, the Exalted, is their Creator and Lord and the Creator and Lord of all things, they cannot obtain peace of mind while disobeying Him, as He controls all things, including the spiritual hearts of people, the abode of peace of mind. They will therefore strive hard in His obedience by using the blessings they have been granted correctly, as outlined in Islamic teachings, as this alone leads to peace of mind in both worlds. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

The more a person acts in this manner, the stronger their belief in Allah, the Exalted, is. In addition, the one who believes in Allah, the Exalted, will be certain that they will be held accountable for their deeds on the Day of

Judgement. This will further encourage them to actualize their faith by practically preparing for it, which involves using the blessings one has been granted in ways pleasing to Allah, the Exalted, according to Islamic teachings. Therefore, the one who verbally claims belief in Allah, the Exalted, and the Day of Judgement but fails to practically obey Allah, the Exalted, thereby failing to practically prepare for the Day of Judgement, must reassess their faith, as their lack of good actions are a proof of their lack of belief in Allah, the Exalted, and the Last Day.

One's faith in Allah, the Exalted, and Judgement Day can be established and strengthened through studying and acting on the Holy Quran and by observing the signs within the universe pointed out by the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. For example, when one observes the countless balanced systems within the universe, such as the perfect distance of the Sun from the Earth, the water cycle, the density of the oceans, which allow ships to sail on them while allowing sea life to thrive within them, and many more systems, they will observe the hand of a Creator. So many perfectly balanced systems cannot be the consequences of random events. In addition, if there were multiple Gods then it would lead to chaos as each God would desire something different within the universe. This is clearly not the case and therefore indicates a single God, Allah, the Exalted. Chapter 21 Al Anbiya, verse 22:

"Had there been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined…"

There are also countless signs within the universe which indicate the coming of Judgement Day. For example, when one observes the perfectly balanced systems within the creation of the Heavens and the Earth they will notice one major thing which is not balanced, namely, the actions of people. The doer of good does not receive their full reward in this world and the evil doer does not receive their full punishment, even if they are punished by a government. It is logical to understand that the single Creator, Allah, the Exalted, who balanced all other systems within this universe will one day also balance the actions of people, the major imbalanced thing in this world. For this balancing of actions to occur, people's actions must come to an end first. This is the Day of Judgement when the actions of people will be judged and balanced forever.

In addition, Allah, the Exalted, uses rain to give life to a dead barren land and causes a dead seed to burst forth alive in order to provide for the creation. Similarly, Allah, the Exalted, can and will give life to the dead seed named human, who is buried in the Earth, like the dead seed which sprouts to life. The changing of the seasons clearly shows the resurrection. For example, during winter, the leaves of trees die and fall off and the tree appears lifeless. But during other seasons, the leaves grow once again and the tree appears full of life. The sleep wake cycle of all creatures is another example of resurrection. Sleep is the sister of death, as the senses of the sleeper are cut off. Allah, the Exalted, then returns a person's soul to them if they are destined to live on thereby giving life to the sleeping person once again. Chapter 39 Az Zumar, verse 42:

"Allāh takes the souls at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for which He has

decreed death and releases the others for a specified term. Indeed in that are signs for a people who give thought.”

Reflecting on these examples and many more clearly indicate the possibility of the resurrection of humans and its need on the Day of Judgement.

Chapter 3 Alee Imran, verse 179:

“…so believe in Allah and His messengers…”

Allah, the Exalted, makes it clear that one must believe in all His Holy Prophets, peace be upon them, in order to be counted as a muslim. This was a direct criticism of the people of the book who believed in some and rejected others, yet they still claimed to be believers in Allah, the Exalted. Chapter 4 An Nisa, verses 150-151:

“Indeed, those who disbelieve in Allah and His messengers and wish to discriminate between Allah and His messengers and say, "We believe in some and disbelieve in others," and wish to adopt a way in between. Those are the disbelievers, truly. And We have prepared for the disbelievers a humiliating punishment.”

Chapter 3 Alee Imran, verse 179:

"…so believe in Allah and His messengers…"

Belief in the Holy Prophets, peace be upon them, involves practically following their way of life, their conduct and teachings which have been discussed in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Their beautiful conduct is summarized, completed and perfected by the sublime conduct of the Holy Prophet Muhammad, peace and blessings be upon him. Therefore, one must support their verbal declaration of faith in him by practically learning and acting on his life, teachings and noble character. Chapter 33 Al Ahzab, verse 21:

"There has certainly been for you in the Messenger of Allāh an excellent pattern for anyone whose hope is in Allāh and the Last Day and [who] remembers Allāh often."

And chapter 3 Alee Imran, verse 31:

“Say, [Prophet Muhammad, peace and blessings be upon him], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins…”"

And chapter 59 Al Hashr, verse 7:

"...And whatever the Messenger has given you - take; and what he has forbidden you - refrain from..."

Therefore, claiming love and respect for the Holy Prophet Muhammad, peace and blessings be upon him, while failing to act on his teachings and character contradicts this verbal claim. Just like everyone hopes for his intercession on Judgement Day, they must fear the chance of him testifying against them on Judgement Day if they fail to learn and act on his traditions and on what he brought, meaning, the Holy Quran. Chapter 25 Al Furqan, verse 30:

“And the Messenger has said, "O my Lord, indeed my people have taken this Qur’ān as [a thing] abandoned."”

If one desires his intercession instead of his testimony against them on Judgement Day, then they must learn and act on the teachings of the Holy Quran and his traditions. This will ensure they use the blessings they have been granted in ways pleasing to Allah, the Exalted, which in turn leads to peace of mind in both worlds.

In addition, verbally claiming love and respect for the Holy Prophet Muhammad, peace and blessings be upon him, while failing to follow his character and conduct has no value in Islam, as the previous nations also claim to love their Holy Prophets, peace be upon them. But as they failed to practically follow their teachings they will not unite with them in the hereafter. Therefore, the one who desires to unite with the Holy Prophet Muhammad, peace and blessings be upon him, and his Companions, may Allah be pleased with them, in the hereafter must practically follow and act on his teachings and character.

Those who correctly believe in Allah, the Exalted, and His Holy Prophets, peace be upon them, will adopt piety. Chapter 3 Alee Imran, verse 179:

"…And if you believe and fear Him, then for you is a great reward."

This great reward involves obtaining peace of mind in both worlds. The one who adopts piety will correctly use the blessings they have been granted as outlined in the Holy Quran and the traditions of the Holy Prophet

Muhammad, peace and blessings be upon him. This will ensure they obtain a balanced mental and physical state and correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. This behaviour will therefore lead to peace of mind in both worlds. Whereas, the one who fails to correctly believe in Allah, the Exalted, and His Holy Prophets, peace be upon them, will misuse the blessings they have been granted. This will lead them to an unbalanced mental and physical state, it will cause them to misplace everything and everyone within their life and prevent them from adequately preparing for their accountability on the Day of Judgement. This behaviour will therefore prevent them from obtaining the great reward of peace of mind in both worlds. Instead, they will lead a life full of stress, trouble and difficulties, even if they enjoy worldly luxuries. Therefore, a person must accept and act on Islamic teachings for their own sake, even if it contradicts their desires. They must behave as a wise patient who accepts and acts on the medical advice of their doctor knowing it is best for them, even though they are prescribed bitter medicines and a strict diet plan. The same way this wise patient will achieve good mental and physical health, so will the person who accepts and acts on Islamic teachings. This is because the only One who has the knowledge required to ensure a person achieves a balanced mental and physical state and correctly places everything and everyone within their life is Allah, the Exalted. The knowledge of the mental and physical states of humans possessed by society will never be enough to achieve this outcome, despite all the research that has been undertaken, as they cannot solve every issue a person can face within their life, their advice cannot cause one to avoid all types of mental and physical stress nor can their advice cause one to correctly place everything and everyone with in their life, due to limited knowledge, experience, foresight and due to biases. Allah, the Exalted, alone has this knowledge and He has granted it to mankind in the form of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This truth is obvious when one observes those who use the blessings they have been granted according to Islamic teachings and those who do not. Even though, in most cases, patients do not understand the science behind the medicines they are prescribed and therefore blindly trust their doctor, Allah,

the Exalted, invites people to reflect on the teachings of Islam so that they can appreciate its positive effects on their lives. He does not expect people to blindly trust the teachings of Islam and instead He wants them to recognize its truthfulness from its clear proofs. But this requires a person to adopt an unbiased and open mind when approaching the teachings of Islam. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….""

In addition, as Allah, the Exalted, alone controls the spiritual hearts of people, the abode of peace of mind, He alone decides who obtains it and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

And it is clear that Allah, the Exalted, will only give peace of mind to those who use the blessings He has granted them correctly. But as warned in the next verse, those who choose to misuse the blessings they have been granted correctly will not obtain peace of mind and the worldly things they possess will become a source of stress, trouble and difficulties for them in both worlds. Chapter 3 Alee Imran, verse 180:

“And let not those who [greedily] withhold what Allah has given them of His bounty ever think that it is better for them. Rather, it is worse for them. Their necks will be encircled by what they withheld on the Day of Resurrection…”

One must ensure they correctly use the blessings they have been granted as outlined in Islamic teachings so that they avoid this outcome and instead obtain peace of mind in both worlds.

In addition, verse 180 is also connected to a Hadith found in Sahih Bukhari, number 1403. The Holy Prophet Muhammad, peace and blessings be upon him, warned that the person who does not donate their obligatory charity will encounter a large poisonous snake which will continuously bite them on the Day of Judgement. He then recited chapter 3 Alee Imran, verse 180:

“And let not those who [greedily] withhold what Allah has given them of His bounty ever think that it is better for them. Rather, it is worse for them. Their necks will be encircled by what they withheld on the Day of Resurrection…”

Therefore, this Hadith warns muslims to correctly pay their obligatory charity. The obligatory charity is only a tiny portion of one’s overall income and is only given when one possesses a fixed amount. One of the aims of

donating the obligatory charity is that it reminds a muslim that the wealth they possess does not belong to them, otherwise they would be free to spend it how they wished. The wealth was created and granted to them by none other than Allah, the Exalted, and therefore must be used according to His pleasure. In fact, every blessing one possesses is only a loan which must be repaid to its rightful Owner, Allah, the Exalted. This is achieved when one uses the blessings they have been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The one who fails to understand this truth and instead behaves as if the blessings they were granted, such as their wealth, belongs to them and therefore refrains from donating the obligatory charity, will face a penalty, just like the one who fails to repay a worldly loan faces a penalty. In addition, in this world, the very wealth they fail to donate the obligatory charity on will become a source of their stress and misery, as they failed to remember that Allah, the Exalted, has a right over the blessings He granted them. Chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

Allah, the Exalted, reminds all people that as He created all things within the universe, He alone owns it and to Him all things will be returned when the entire creation dies. Chapter 3 Alee Imran, verse 180:

“…And to Allah belongs the heritage of the heavens and the earth…”

In reality, the only thing are person will be left with when they die and reach their grave and when they reach the Day of Judgement are their good and bad deeds. All the worldly blessings they have been granted will eventually leave them. As this is an unavoidable reality, it makes sense to correctly use them according to Islamic teachings so that one is left with good deeds instead of misusing them which will cause them to be left with bad deeds and regrets. Chapter 89 Al Fajar, verses 23-24:

“And brought [within view], that Day, is Hell - that Day, man will remember, but how [i.e., what good] to him will be the remembrance? He will say, "Oh, I wish I had sent ahead [some good] for my life."”

Chapter 3 Alee Imran, verse 180:

“…And to Allah belongs the heritage of the heavens and the earth…”

When a Muslim truly believes that everything they possess belongs to Allah, the Exalted, then using the blessings they possess correctly, such as

giving charity, through the grace of Allah, the Exalted, becomes easy. One who adopts this attitude realizes they are simply returning a loan that was given to them by Allah, the Exalted. Chapter 2 Al Baqarah, verse 254:

"O you who have believed, spend from that which We have provided for you…"

This behaviour also protects one from destroying their good deed of charity through pride. Pride makes a person believe they are doing Allah, the Exalted, and the needy a favor by donating charity. But the same way one returns a bank loan without pride Muslims need to realize their charity is a way of repaying the loan given by Allah, the Exalted. In addition, the needy are doing the donor a favor by taking their charity. The needy are a means for them to obtain reward from Allah, the Exalted, and without them this would be impossible. If one believes that their wealth was accumulated through their intelligence and strength they must understand that these things were also given by Allah, the Exalted. Therefore, this loan in the form of blessings such as wealth must be returned to Allah, the Exalted, otherwise they may face a penalty that will begin in this world and continue into the hereafter.

When one donates charity their transaction is not with a needy person in fact it is with Allah, the Exalted. When a person sincerely does business with Allah, the Exalted, they can be confident of an unimaginable profit which will benefit them in this world and in the next. This has been indicated in the main verses under discussion. Chapter 2 Al Baqarah, verse 245:

“Who is it that would loan Allah a goodly loan so He may multiply it for him many times over?...”

Whether one chooses to correctly use the blessings they have been granted or not, they will face the consequences of their choices in this world and in the next. Chapter 3 Alee Imran, verse 180:

“…And Allah, with what you do, is [fully] Acquainted.”

In order to discourage people from accepting Islam, some scholars from the people of the book foolishly claimed that if Islam was true, Allah, the Exalted, would not be asking people to use the blessings they have been granted in ways pleasing to Him nor would He ask for a loan from them and therefore they stated that this means Allah, the Exalted, is in need while they are rich. This has been discussed in Tafsir Ibn Kathir, Volume 2, Page 334. Chapter 2 Al Baqarah, verse 245:

“Who is it that would loan Allah a goodly loan so He may multiply it for him many times over?...”

And chapter 3 Alee Imran, verse 181:

“Allah has certainly heard the statement of those [Jews] who said, "Indeed, Allah is poor, while we are rich."…”

As discussed earlier, Allah, the Exalted, encourages people to use the blessings they have been granted correctly as outlined in Islamic teachings so that they can achieve peace of mind in both worlds. Allah, the Exalted, does not gain any benefit from the obedience of people, nor do their disobedience harm Allah, the Exalted, in anyway. Chapter 17 Al Isra, verse 7:

“[And said], "If you do good, you do good for yourselves; and if you do evil, [you do it] to yourselves."…”

One must therefore avoid adopting an arrogant attitude whereby they believe they are doing Allah, the Exalted, a favor by obeying Him. This arrogance will only lead them astray whenever their desires are contradicted by Islamic teachings. This fool is just like the unwise patient who behaves as if they are doing their doctor a favor by listening and acting on their medical advice. This unwise patient will ignore the medical advice of their doctor whenever their desires are contradicted, which will only lead them to harm. One must instead behave like a wise patient who

understands their doctor is helping them and therefore act on their medical advice for their own sake.

Allah, the Exalted, warned the scholars from the people of the book and by extension everyone who adopts their attitude that they will answer for their attitude in both worlds. Chapter 3 Alee Imran, verse 181:

“…We will record what they said and their killing of the prophets without right and will say, "Taste the punishment of the Burning Fire.””

The people of the book living in Medina in the time of the Holy Prophet Muhammad, peace and blessings be upon him, only attempted to kill him and never actually killed a Holy Prophet, peace be upon them. But as they openly endorsed the actions of their ancestors, who did kill Holy Prophets, peace be upon them, they were grouped together with them by Allah, the Exalted.

This indicates the importance of not blindly following others as one will be counted as those whose attitude and behaviour their endorse and mimic. This has been warned in a Hadith found in Sunan Abu Dawud, number 4031. Therefore, if muslims adopt the attitude of the people of the book who believed they were doing Allah, the Exalted, a favor by accepting and acting on divine teachings, then they may well end up with them in the hereafter.

Chapter 3 Alee Imran, verse 181:

“Allah has certainly heard the statement of those [Jews] who said, "Indeed, Allah is poor, while we are rich." We will record what they said and their killing of the prophets without right and will say, "Taste the punishment of the Burning Fire.””

It is important to note, even though these people were clearly blasphemous, Allah, the Exalted, did not punish them immediately. Instead, He gave them respite so that they could sincerely repent. This indicates the importance of making use of the respite granted by Allah, the Exalted, by sincerely repenting and reforming one’s behaviour before their time runs out. It is important to understand that punishment which is delayed is not the same as not being punished at all. Sincere repentance involves feeling guilty, seeking the forgiveness of Allah, the Exalted, and anyone who has been wronged, as long as this will not lead to further trouble. One must sincerely promise to avoid committing the same or similar sin again and make up for any rights which have been violated in respect to Allah, the Exalted, and people. But if one fails to make use of the respite granted to them, then they have no one to blame except themself, as each person will face the consequences of their intentions, speech and actions and they will not be wronged by Allah, the Exalted, at all. Chapter 3 Alee Imran, verse 182:

“That is for what your hands have put forth and because Allah is not ever unjust to [His] servants."

Allah, the Exalted, then mentions another trick of the scholars from the people of the book who attempted to discourage people from accepting Islam. Chapter 3 Alee Imran, verse 183:

“[They are] those who said, "Indeed, Allah has taken our promise not to believe any messenger until he brings us an offering which fire [from heaven] will consume." Say, "There have already come to you messengers before me with clear proofs and [even] that of which you speak. So why did you kill them, if you should be truthful?"”

Allah, the Exalted, exposed their trick to misguide people by reminding them of the previous Holy Prophets, peace be upon them, who brought them clear proofs and divine miracles yet they still rejected and harmed them. They behaved in this manner as they did not desire to correctly use the blessings they had been granted according to divine teachings and feared losing the wealth and social status they had gained by intentionally misinterpreting their divine scriptures. They demanded a miracle from the Holy Prophet Muhammad, peace and blessings be upon him, even though they clearly recognised the truthfulness of Islam. As they were educated in their divine scriptures, they recognised the Author of the Holy Quran, Allah, the Exalted. And they recognised the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him, as they had both been discussed in their divine scriptures. Chapter 6 Al An’am, verse 20:

“Those to whom We have given the Scripture recognize it [the Holy Quran] as they recognize their [own] sons…”

And chapter 2 Al Baqarah, verse 146:

“Those to whom We gave the Scripture know him [Prophet Muhammad, peace be upon him] as they know their own sons…”

In addition, both the people of the book and the non-muslims of Mecca knew the Holy Prophet Muhammad, peace and blessings be upon him, had not studied the previous divine scriptures and therefore it was impossible for him to fabricate the Holy Quran. Chapter 29 Al Ankabut, verse 48:

“And you did not recite before it any scripture, nor did you inscribe one with your right hand. Then [i.e., otherwise] the falsifiers would have had [cause for] doubt.”

Muslims must avoid following in their footsteps as it will only lead to trouble in both worlds. The very worldly blessings they obtain through disobeying Allah, the Exalted, will become a source of stress for them in both worlds, as they cannot escape the control of Allah, the Exalted. In addition, when they misuse the blessings they have been granted, it will cause them to obtain an unbalanced mental and physical state, it will cause them to misplace everything and everyone within their life and prevent them from adequately preparing for their accountability on the Day of Judgement. This will only increase their stress, trouble and difficulties in both worlds. This has been warned in the following verse as it was revealed as a criticism to the people of the book who concealed the knowledge within their divine scriptures which discussed the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him. This has been discussed in Imam Al Wahidi's, Asbab Al Nuzul, 3:180, Page 44. Chapter 3 Alee Imran, verse 180:

"And let not those who [greedily] withhold what Allah has given them of His bounty ever think that it is better for them. Rather, it is worse for them. Their necks will be encircled by what they withheld on the Day of Resurrection…"

Chapter 3 Alee Imran, verse 183:

"[They are] those who said, "Indeed, Allah has taken our promise not to believe any messenger until he brings us an offering which fire [from heaven] will consume." Say, "There have already come to you messengers

before me with clear proofs and [even] that of which you speak. So why did you kill them, if you should be truthful?""

In ancient times a person who desired to seek the approval of Allah, the Exalted, for a certain act would offer a sacrifice to Him. If the sacrifice was accepted it would be consumed by a fire which came down from the Heavens. But this was abrogated by the coming of the Holy Prophet Eesa, peace be upon him, which the people of the book knew but they concealed it. Besides there were many other miracles demonstrated by the Holy Prophet Muhammad, peace and blessings be upon him, which proved his Prophethood, one of which, in respect to the people of the book, was the detailed description of him and the Holy Quran in their divine scriptures. This has been discussed in Tafsir Al Qurtubi, Volume 4, Pages 207-208.

In addition, one must understand that Islam's function is not to serve the whims and wishes of people. The clear proofs of the truthfulness of Islam have been explained within Islamic teachings and the one who approaches them with an open and unbiased mind will undoubtedly recognize and accept them. But those who only want to pursue their worldly desires and live like animals, will not accept the truth of Islam, even if they witness miracles, just like the people before them did not. But in either case, Islam is not benefited by people accepting it nor is it harmed by people denying it. The benefit and harm only affects people. Chapter 3 Alee Imran, verse 184:

"Then if they deny you - so were messengers denied before you, who brought clear proofs and written ordinances and the enlightening Scripture."

One must therefore seek to benefit themself in both worlds by obtaining peace of mind through learning the clear proofs and teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This will ensure they obtain a balanced mental and physical state and correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. This behaviour will therefore lead to peace of mind in both worlds.

Chapter 3 Alee Imran, verse 184:

“Then if they deny you - so were messengers denied before you, who brought clear proofs and written ordinances and the enlightening Scripture.”

Generally speaking, the Holy Prophet Muhammad, peace and blessings be upon him, was granted all three of these things in the form of the Holy Quran and his own traditions.

The expressions in the Holy Quran are unparalleled and its meanings are explained in a straight forward way. Its words and verses are extremely eloquent and no other book can surpass it. The Holy Quran mentions the

history of the previous nations in detail even though the Holy Prophet Muhammad, peace and blessings be upon him, was not educated in history. It commands every good and forbids every evil. Those which affect an individual and those which affect the entire society, so that justice, security and peace spreads throughout every home and community. The Holy Quran avoids exaggerations, lies or any falsehood, unlike poetry, stories and fables. All the verses are beneficial and can be applied practically to one's life. Even when the same story is repeated in the Holy Quran, different important lessons are highlighted. Unlike all other books, the Holy Quran does not bore a person when it is repeatedly studied. The Holy Quran provides promises and warnings and supports them with undeniable and clear proofs. When the Holy Quran discusses something which can seem abstract, such as adopting patience, it always provides a simple and practical way of implementing it into one's life. It encourages people to fulfil the purpose of their creation, which involves sincerely obeying Allah, the Exalted, by using the blessings they have been granted in ways pleasing to Him, thereby ensuring they obtain peace of mind and success in both worlds. It makes the straight path obvious and appealing to the one who desires peace of mind and real success in both worlds. The knowledge of the Holy Quran is timeless as it can be applied to every society and age. It is a cure for every emotional, economical and physical difficulty when it is understood and applied correctly. It provides the solution for every problem an individual or an entire society can ever face. One only needs to observe history and how the societies which implemented the teachings of the Holy Quran correctly benefited from its all-encompassing and timeless teachings. Centuries have passed yet not a single letter has been changed in the Holy Quran, as Allah, the Exalted, promised to preserve it. No other book in history possesses this quality. Chapter 15 Al Hijr, verse 9:

"Indeed, it is We who sent down the message [i.e., the Quran], and indeed, We will be its guardian."

Allah, the Exalted, discussed the root problems found within a community and detailed the practical remedy for all of them. By correcting root problems, the countless branch problems which stem from them would automatically be corrected. This is how the Holy Quran addressed all the things a person and society need to succeed in both worlds. Chapter 16 An Nahl, verse 89:

"…And We have sent down to you the Book as clarification for all things…"

This is the greatest timeless miracle Allah, the Exalted, bestowed upon His final Holy Prophet Muhammad, peace and blessings be upon him. But only those who seek and act on the truth will benefit from it whereas those who seek their desires and cherry pick from it will only encounter loss in both worlds. Chapter 17 Al Isra, verse 82:

"And We send down of the Quran that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss."

It is important to note that one will only benefit from the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, when they sincerely act on them. Reciting the Holy Quran in a

language one does not understand does not fulfil its purpose, as it is a book of guidance and not a book of recitation. Therefore, one will only be guided to peace of mind in both worlds, when they understand and act on it. This will ensure they correctly use the blessings they have been granted, which in turn leads to peace of mind in both worlds. But those who choose to ignore Islamic teachings and instead misuse the blessings they have been granted will find that they obtain an unbalanced mental and physical state, they misplace everything and everyone within their life and fail to prepare adequately for their accountability on the Day of Judgement. This will prevent them from obtaining peace of mind in both worlds. This is quite obvious when one observes the rich and famous and how they misuse the blessings they have been granted and as a result, they lead miserable lives even though they enjoy worldly luxuries. Even if one denies this truth and persists on misusing the blessings they possess, they cannot escape death and their accountability on Judgement Day, even if they are granted a long life on Earth. Chapter 3 Alee Imran, verse 185:

"Every soul will taste death, and you will only be given your [full] compensation on the Day of Resurrection…"

In the hereafter, there are only two well-known destinations. The one who accepts their purpose in this world of sincerely obeying Allah, the Exalted, and passes the test of life in this world, by correctly using the blessings they have been granted as outlined in Islamic teachings will obtain peace of mind in both worlds. Chapter 3 Alee Imran, verse 185:

"…So he who is drawn away from the Fire and admitted to Paradise has attained [success]…"

But those who choose to ignore their purpose and fail the test of life by misusing the blessings they have been granted will obtain nothing but stress, trouble and difficulties in both worlds, even if this truth is not obvious to them in this world. Chapter 3 Alee Imran, verse 185:

"…And what is the life of this world except the enjoyment of delusion."

One must accept this reality through obtaining strong faith. Strong faith is vital to obtain as it ensures one remains firm on the obedience of Allah, the Exalted, through every situation, whether times of ease or difficulty. Strong faith is obtained when one learns and acts on the clear proofs and evidences found within the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, which explain how sincerely obeying Allah, the Exalted, leads to peace of mind in both worlds. On the other hand, the one who remains ignorant of Islamic teachings will obtain weak faith. This person will easily disobey Allah, the Exalted, whenever their desires are contradicted as they fail to observe how leaving their desires and instead obeying Allah, the Exalted, leads to peace of mind in both worlds. Therefore, one must obtain certainty of faith through learning and acting on Islamic knowledge so that they remain firm on the obedience of Allah, the Exalted, at all times. This involves using the blessings one has been granted correctly, as outlined in Islamic teachings. This will ensure they obtain peace of mind in both worlds, through obtaining

a balanced mental and physical state and by correctly placing everyone and everything within their life.

Chapter 3 Alee Imran, verse 185:

“…And what is the life of this world except the enjoyment of delusion.”

One must also recognize and accept this reality by observing the choices of others and the consequences their face as a result of their choices. The one who observes those who sincerely obey Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings, will clearly see how it leads them to peace of mind in both worlds. Whereas, when they observe those who misuse the blessings they have been granted, they will clearly see how it leads them to stress, difficulties and mental disorders, such as depression, substance addiction and suicidal tendencies, even if they enjoy worldly luxuries. One does not need to be an expert in Islamic teachings to recognize this difference. They only need to observe others with an open and unbiased mind.

Chapter 3 Alee Imran, verse 185:

“…And what is the life of this world except the enjoyment of delusion.”

One must therefore not be distracted by worldly desires and instead recognize the purpose of life in this world and strive to fulfil it correctly so that they achieve peace of mind in both worlds. Chapter 67 Al Mulk, verse 2:

“[He] who created death and life to test you [as to] which of you is better in deed…”

And chapter 3 Alee Imran, verse 186:

“You will surely be tested in your possessions and in yourselves…”

One can pass the test of life in this world only when they correctly use the blessings they have been granted as outlined in Islamic teachings. This alone will ensure they obtain peace of mind in both worlds through obtaining a balanced mental and physical state and by correctly placing everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement.

As warned in verse 186, whenever one strives to obey Allah, the Exalted, they will be challenged and criticized by the different elements within their life, such as family, friends, social media, fashion and culture. Chapter 3 Alee Imran, verse 186:

"…And you will surely hear from those who were given the Scripture before you and from those who associate others with Allah much abuse…"

When one chooses a different path from the people around them it makes them feel bad about their own path in life and as a result they criticize them over their dedication to obeying Allah, the Exalted. Sadly, this criticism often first comes from one's own relatives.

In addition, the other elements of society, such as social media, fashion and culture will criticize the one who strives to obey Allah, the Exalted, as the spread of Islam prevents them from making wealth and obtaining influence. Many of the industries which Islam criticizes, such as the alcohol and entertainment industries, strive hard within society to discourage people from accepting Islam and discourage muslims from acting on Islamic teachings for this purpose. This is a major reason why propaganda against Islam is so widespread within social media, fashion and culture.

Finally, whenever one strives to act on Islamic teachings, which involves controlling one's desires so that they use the blessings they have been

granted correctly as outlined in Islamic teachings, other people who wish to live like animals by pursuing all their desires will feel that Islam and muslims make them appear as animals. As a result, they will attempt to discourage people from accepting Islam and muslims from practicing on Islamic teachings so that they behave like them by adopting an animalistic life whereby they pursue all their desires. These people will target specific elements of Islam in order to discourage others from it, such as the Islamic dress code for women. Anyone with common sense can see through their weak and empty criticisms as their only issue is with Islam and how it encourages one to control their desires. For example, they criticize the female dress code in Islam yet do not criticize any other dress codes which are a core component of every aspect of society, such as the police force, army, hospital staff, schools and businesses. The fact they only have a problem with the female Islamic dress code and no other dress code within society clearly shows their weak and baseless criticism. In reality, Islam and muslims make them look like animals and as a result they criticize Islam anyway they can. Chapter 3 Alee Imran, verse 186:

"…And you will surely hear from those who were given the Scripture before you and from those who associate others with Allah much abuse…"

But in all cases, a person must remain firm on the sincere obedience of Allah, the Exalted, knowing that He will grant them peace of mind which will protect them from the criticisms of people. Whereas, disobeying Allah, the Exalted, in order to please people will only ever lead to the loss of peace of mind as one will inevitably misuse the blessings they have been granted. This will prevent them from achieving a balanced mental and physical state and cause them to misplace everything and everyone within their life. Chapter 3 Alee Imran, verse 186:

“…But if you are patient and fear Allah - indeed, that is of the matters [worthy] of determination.”

One must always remember that just like worldly success cannot be achieved without struggle and sacrifice, such as becoming a doctor, neither can one achieve peace of mind in both worlds without struggle and sacrifice. Therefore, one must not adopt a naive attitude whereby they believe Allah, the Exalted, will grant them peace of mind just because they verbally claim belief in Him. Struggling in the obedience of Allah, the Exalted, by using the blessings one has been granted correctly as outlined in Islamic teachings is what is required for them to achieve peace of mind in both worlds. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Chapter 3 – Alee Imran, Verses 187-189

وَإِذۡ أَخَذَ ٱللَّهُ مِيثَٰقَ ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ لَتُبَيِّنُنَّهُۥ لِلنَّاسِ وَلَا تَكۡتُمُونَهُۥ فَنَبَذُوهُ وَرَآءَ
ظُهُورِهِمۡ وَٱشۡتَرَوۡاْ بِهِۦ ثَمَنٗا قَلِيلٗاۖ فَبِئۡسَ مَا يَشۡتَرُونَ ١٨٧

لَا تَحۡسَبَنَّ ٱلَّذِينَ يَفۡرَحُونَ بِمَآ أَتَواْ وَّيُحِبُّونَ أَن يُحۡمَدُواْ بِمَا لَمۡ يَفۡعَلُواْ فَلَا تَحۡسَبَنَّهُم بِمَفَازَةٖ
مِّنَ ٱلۡعَذَابِۖ وَلَهُمۡ عَذَابٌ أَلِيمٞ ١٨٨

وَلِلَّهِ مُلۡكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۗ وَٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٌ ١٨٩

“And [mention], when Allah took a covenant from those who were given the Scripture, [saying], "You must make it clear [i.e. explain it] to the people and not conceal it." But they threw it away behind their backs and exchanged it for a small price. And wretched is that which they purchased.

And never think that those who rejoice in what they have perpetrated and like to be praised for what they did not do - never think them [to be] in safety from the punishment, and for them is a painful punishment.

And to Allah belongs the dominion of the heavens and the earth, and Allah is over all things competent.”

Allah, the Exalted, criticized some of the scholars from the people of the book who failed to fulfil their duty of correctly teaching the divine knowledge they had been granted. Chapter 3 Alee Imran, verse 187:

“*And [mention], when Allah took a covenant from those who were given the Scripture, [saying], "You must make it clear [explain it] to the people and not conceal it." But they threw it away behind their backs and exchanged it for a small price…”*

They intentionally edited, misinterpreted and concealed knowledge from their divine scriptures for the sake of worldly gain, such as leadership and wealth. In addition, this verse could also be specifically referring to the knowledge within their divine scriptures which discussed the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 6 Al An’am, verse 20:

“Those to whom We have given the Scripture recognize it [the Holy Quran] as they recognize their [own] sons…”

And chapter 2 Al Baqarah, verse 146:

“Those to whom We gave the Scripture know him [Prophet Muhammad, peace be upon him] as they know their own sons…”

They behaved in this manner as they knew accepting and acting on Islamic teachings would force them to correctly use the blessings they had been granted, which contradicted their desires. They also feared accepting Islam would cause them to lose the wealth and social status they had obtained within their society by compromising on their divine teachings. In addition, the people of the book were the descendants of the Holy Prophet Ishaaq, peace be upon him, whereas the Holy Prophet Muhammad, peace and blessings be upon him, was the descendant of the brother of the Holy Prophet Ishaaq, the Holy Prophet Ismaeel, peace be upon them. As the people of the book, especially the Jews, were entrenched in the love of lineage, which is the central aspect of their faith, they could not accept nor follow the Holy Prophet Muhammad, peace and blessings be upon him, as he was from a different lineage. They found accepting and following someone who was not from their lineage beneath them as this would remove their superiority over mankind, a belief they had fabricated.

Muslims must avoid following in their footsteps as it will only lead to trouble in both worlds. The very worldly blessings they obtain through disobeying Allah, the Exalted, will become a source of stress for them in both worlds, as they cannot escape the control of Allah, the Exalted. In addition, when they misuse the blessings they have been granted, it will cause them to obtain an unbalanced mental and physical state, it will cause them to misplace everything and everyone within their life and prevent them from adequately preparing for their accountability on the Day of Judgement. This will only increase their stress, trouble and difficulties in both worlds. Chapter 3 Alee Imran, verses 187-188:

“…But they threw it away behind their backs and exchanged it for a small price. And wretched is that which they purchased. And never think that those who rejoice in what they have perpetrated and like to be praised for what they did not do - never think them [to be] in safety from the punishment, and for them is a painful punishment.”

And chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

And chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

Chapter 3 Alee Imran, verse 187:

“And when Allah took a covenant from those who were given the Scripture, [saying], "You must make it clear to the people and not conceal it." But they threw it away behind their backs and exchanged it for a small price. And wretched is that which they purchased.”

Sadly, some muslim scholars also behave in this manner by intentionally misinterpreting Islamic knowledge so it fits their school of thought and by avoiding discussing the divine knowledge which contradicts their school of thought. They behave in this manner out of fear of losing their followers, who provide them with gifts and unnatural levels of respect. The scholar who behaves in this manner has been warned of Hell in a Hadith found in Sunan Ibn Majah, number 253. In addition, muslims must avoid being misguided through blind imitation of others and instead strive to learn and act on Islamic teachings. This will ensure they remain firm on the correct teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, instead of behaving like cattle who blindly follow the opinions of others. Islam highly criticizes blindly imitating others for this reason and therefore encourages muslims to learn and act on Islamic teachings with understanding. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….””

Chapter 3 Alee Imran, verse 188:

“And never think that those who rejoice in what they have perpetrated and like to be praised for what they did not do - never think them [to be] in safety from the punishment, and for them is a painful punishment.”

Those who disobey Allah, the Exalted, by misusing the blessings they have been granted will face punishment in both worlds, even if their punishment in this world is not obvious to them. In this world, their attitude will prevent them from achieving a balanced mental and physical state and it will cause them to misplace everything and everyone within their life. As a result, everything within their life, such as their family, friends, career and wealth, will become a source of stress for them. If they persist on disobeying Allah, the Exalted, then they will blame the wrong things and people within their lives, such as their spouse, for their stress. When they cut these good people out of their lives, it will only increase them in mental disorders until they plunge into depression, substance addiction and even suicidal tendencies. This outcome is quite obvious when one observes those who persist on misusing the blessings they have been granted, such as the rich and famous, even if they enjoy worldly luxuries. If one persists on misusing the blessings they have been granted, they will not correctly prepare for their accountability on Judgement Day. The punishment they will therefore face in the hereafter will be far worse than what they faced in this world. One must avoid this outcome by sincerely obeying Allah, the Exalted, by using the blessings He has granted them correctly as outlined in Islamic teachings. This will ensure they obtain a balanced mental and physical

state and correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. This behaviour will therefore lead to peace of mind in both worlds. Therefore, a person must accept and act on Islamic teachings for their own sake, even if it contradicts their desires. They must behave as a wise patient who accepts and acts on the medical advice of their doctor knowing it is best for them, even though they are prescribed bitter medicines and a strict diet plan. The same way this wise patient will achieve good mental and physical health, so will the person who accepts and acts on Islamic teachings. This is because the only One who has the knowledge required to ensure a person achieves a balanced mental and physical state and correctly places everything and everyone within their life is Allah, the Exalted. The knowledge of the mental and physical states of humans possessed by society will never be enough to achieve this outcome, despite all the research that has been undertaken, as they cannot solve every issue a person can face within their life, their advice cannot cause one to avoid all types of mental and physical stress nor can their advice cause one to correctly place everything and everyone with in their life, due to limited knowledge, experience, foresight and due to biases. Allah, the Exalted, alone has this knowledge and He has granted it to mankind in the form of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This truth is obvious when one observes those who use the blessings they have been granted according to Islamic teachings and those who do not. Even though, in most cases, patients do not understand the science behind the medicines they are prescribed and therefore blindly trust their doctor, Allah, the Exalted, invites people to reflect on the teachings of Islam so that they can appreciate its positive effects on their lives. He does not expect people to blindly trust the teachings of Islam and instead He wants them to recognize its truthfulness from its clear proofs. But this requires a person to adopt an unbiased and open mind when approaching the teachings of Islam. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….””

In addition, as Allah, the Exalted, alone controls the spiritual hearts of people, the abode of peace of mind, He alone decides who obtains it and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

And it is clear that Allah, the Exalted, will only give peace of mind to those who use the blessings He has granted them correctly. Chapter 3 Alee Imran, verse 188:

“And never think that those who rejoice in what they have perpetrated and like to be praised for what they did not do - never think them [to be] in safety from the punishment, and for them is a painful punishment.”

Seeking praise from others is a clear sign of one’s bad intention. The one who acts for other than to please Allah, the Exalted, will not gain any reward from Him. This has been warned in a Hadith found in Jami At Tirmidhi, number 3154. A positive sign of one’s good intention is that they do not seek any praise, appreciation or payback from people.

Seeking praise while failing to act could also be referring to those who verbally claim faith in Islam but fail to act on their claim by practically obeying Allah, the Exalted, and still expect the mercy and forgiveness of Allah, the Exalted, in both worlds. This is wishful thinking and has no value in Islam. Wishful thinking involves persisting on the disobedience of Allah, the Exalted, while expecting His mercy and forgiveness in both worlds. Whereas, real hope involves striving in the obedience of Allah, the Exalted, which involves using the blessings they have been granted correctly according to Islamic teachings and reforming one's behaviour and then hoping for the mercy and forgiveness of Allah, the Exalted, in both worlds. This difference has been discussed in a Hadith found in Jami At Tirmidhi, number 2459. Therefore, one must appreciate the difference and ensure they adopt real hope in the mercy and forgiveness of Allah, the Exalted, and avoid wishful thinking, as it has no value in Islam.

Seeking praise while failing to act could also be referring to those who boast about their pious ancestors and teachers and believe that they will save them from punishment in both worlds, even if they persist on the disobedience of Allah, the Exalted, themselves. It is important to understand that each person will be held accountable for their own deeds and their relative or teacher, irrespective of how pious they may have been, will not save them from their accountability. Chapter 31 Luqman, verse 33:

"O mankind, fear your Lord and fear a Day when no father will avail his son, nor will a son avail his father at all…"

And chapter 53 An Najm, verse 39:

“And that there is not for man except that [good] for which he strives.”

Even though intercession on the Day of Judgement is a fact, none the less, it will only help people when they genuinely try to obey Allah, the Exalted, in this world. This has been indicated throughout the Holy Quran. Chapter 40 Ghafir, verse 8:

“Our Lord, and admit them to gardens of perpetual residence which You have promised them and whoever was righteous among their forefathers, their spouses and their offspring…”

If one adopts a lazy attitude whereby they ignore obeying Allah, the Exalted, and then expect someone else to save them on Judgement Day, they will be disappointed, as this attitude mocks the concept of intercession and is therefore highly disrespectful.

Therefore, one must avoid adopting a lazy attitude whereby they rely on others to intercede for them in the court of Allah, the Exalted, and instead

strive to sincerely obeying Allah, the Exalted. This involves using the blessings they have been granted in ways pleasing to Him, as outlined in Islamic teachings. This was the attitude of the Companions, may Allah be pleased with them, even though they had the best person with them who they hoped would intercede for them on Judgement Day, namely, the Holy Prophet Muhammad, peace and blessings be upon him.

One must therefore adopt the right attitude of sincerely obeying Allah, the Exalted, by using the blessings He has granted them correctly as outlined in Islamic teachings, as they cannot escape facing the consequences of their intentions, speech and actions in both worlds. Chapter 3 Alee Imran, verse 189:

"And to Allah belongs the dominion of the heavens and the earth, and Allah is over all things competent."

Ultimately, as the entire creation belongs to and is under the complete control and jurisdiction of Allah, the Exalted, a person has no choice but to comply with His rules. Just like a person will face trouble if they fail to comply with the rules set by the government in charge of a particular country, so will they face trouble in both worlds if they fail to comply with the rules of the Owner of the universe. A person may be able to leave a country if they are not pleased with its rules but they will not be able to escape to a place where the rules and jurisdiction of Allah, the Exalted, do not apply. A person may be able to change the rules of their society but they will never be able to change the rules of Allah, the Exalted. In addition, just like a person who owns a house decides the rules of the house, even if

other people object to these rules, similarly, the universe belongs to Allah, the Exalted, and therefore, He alone decides the rules of this universe, whether people like these rules or not. Therefore, one must comply with these rules, for their own sake. The one who understands this fact will comply with the rules of Allah, the Exalted, and strive to obey Him by using the blessings they have been granted in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. A person can either strive to learn the wisdoms behind the commands and prohibitions of Allah, the Exalted, so that they understand how they benefit them and the wider society and how they lead to peace of mind and body in both worlds or they can worship their desires and reject the teachings of Islam. But the one who fails to comply with Islamic rules should prepare themselves to face the consequences of their choice in both worlds and no objections, protests or complaints will save them. Chapter 18 Al Kahf, verse 29:

“And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve." Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place.”

Chapter 3 – Alee Imran, Verses 190-200 of 200

إِنَّ فِى خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ لَءَايَٰتٍ لِّأُو۟لِى ٱلْأَلْبَٰبِ ١٩٠

ٱلَّذِينَ يَذْكُرُونَ ٱللَّهَ قِيَٰمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِى خَلْقِ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَٰذَا بَٰطِلًا سُبْحَٰنَكَ فَقِنَا عَذَابَ ٱلنَّارِ ١٩١

رَبَّنَآ إِنَّكَ مَن تُدْخِلِ ٱلنَّارَ فَقَدْ أَخْزَيْتَهُۥ ۖ وَمَا لِلظَّٰلِمِينَ مِنْ أَنصَارٍ ١٩٢

رَّبَّنَآ إِنَّنَا سَمِعْنَا مُنَادِيًا يُنَادِى لِلْإِيمَٰنِ أَنْ ءَامِنُوا۟ بِرَبِّكُمْ فَـَٔامَنَّا ۚ رَبَّنَا فَٱغْفِرْ لَنَا ذُنُوبَنَا
وَكَفِّرْ عَنَّا سَيِّـَٔاتِنَا وَتَوَفَّنَا مَعَ ٱلْأَبْرَارِ ١٩٣

رَبَّنَا وَءَاتِنَا مَا وَعَدتَّنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ ٱلْقِيَٰمَةِ ۗ إِنَّكَ لَا تُخْلِفُ ٱلْمِيعَادَ ١٩٤

فَٱسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّى لَآ أُضِيعُ عَمَلَ عَٰمِلٍ مِّنكُم مِّن ذَكَرٍ أَوْ أُنثَىٰ ۖ بَعْضُكُم مِّنۢ بَعْضٍ
فَٱلَّذِينَ هَاجَرُوا۟ وَأُخْرِجُوا۟ مِن دِيَٰرِهِمْ وَأُوذُوا۟ فِى سَبِيلِى وَقَٰتَلُوا۟ وَقُتِلُوا۟ لَأُكَفِّرَنَّ عَنْهُمْ
سَيِّـَٔاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ثَوَابًا مِّنْ عِندِ ٱللَّهِ ۗ وَٱللَّهُ عِندَهُۥ
حُسْنُ ٱلثَّوَابِ ١٩٥

لَا يَغُرَّنَّكَ تَقَلُّبُ ٱلَّذِينَ كَفَرُوا۟ فِى ٱلْبِلَٰدِ ١٩٦

مَتَٰعٌ قَلِيلٌ ثُمَّ مَأْوَىٰهُمْ جَهَنَّمُ ۚ وَبِئْسَ ٱلْمِهَادُ ١٩٧

لَٰكِنِ ٱلَّذِينَ ٱتَّقَوۡاْ رَبَّهُمۡ لَهُمۡ جَنَّٰتٞ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَا نُزُلٗا مِّنۡ عِندِ
ٱللَّهِۗ وَمَا عِندَ ٱللَّهِ خَيۡرٞ لِّلۡأَبۡرَارِ ١٩٨

وَإِنَّ مِنۡ أَهۡلِ ٱلۡكِتَٰبِ لَمَن يُؤۡمِنُ بِٱللَّهِ وَمَآ أُنزِلَ إِلَيۡكُمۡ وَمَآ أُنزِلَ إِلَيۡهِمۡ خَٰشِعِينَ
لِلَّهِ لَا يَشۡتَرُونَ بِـَٔايَٰتِ ٱللَّهِ ثَمَنٗا قَلِيلًاۚ أُوْلَٰٓئِكَ لَهُمۡ أَجۡرُهُمۡ عِندَ رَبِّهِمۡۗ إِنَّ
ٱللَّهَ سَرِيعُ ٱلۡحِسَابِ ١٩٩

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱصۡبِرُواْ وَصَابِرُواْ وَرَابِطُواْ وَٱتَّقُواْ ٱللَّهَ لَعَلَّكُمۡ تُفۡلِحُونَ ٢٠٠

“Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding.

Who remember Allah while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], "Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire.

Our Lord, indeed whoever You admit to the Fire - You have disgraced him, and for the wrongdoers there are no helpers.

Our Lord, indeed we have heard a caller [Prophet Muhammad, peace and blessings be upon him] calling to faith, [saying], 'Believe in your Lord,' and we have believed. Our Lord, so forgive us our sins and remove from us our misdeeds and cause us to die among the righteous.

Our Lord, and grant us what You promised us through Your messengers and do not disgrace us on the Day of Resurrection. Indeed, You do not fail in [Your] promise.”

And their Lord responded to them, "Never will I allow to be lost the work of [any] worker among you, whether male or female; you are of one another. So those who emigrated or were evicted from their homes or were harmed in My cause or fought or were killed - I will surely remove

from them their misdeeds, and I will surely admit them to gardens beneath which rivers flow as reward from Allah, and Allah has with Him the best reward."

Be not deceived by the [uninhibited] movement of the disbelievers throughout the land.

[It is but] a small enjoyment; then their [final] refuge is Hell, and wretched is the resting place.

But those who feared their Lord will have gardens beneath which rivers flow, abiding eternally therein, as accommodation from Allah. And that which is with Allah is best for the righteous.

And indeed, among the People of the Scripture are those who believe in Allah and what was revealed to you and what was revealed to them, [being] humbly submissive to Allah. They do not exchange the verses of Allah for a small price. Those will have their reward with their Lord. Indeed, Allah is swift in account.

O you who have believed, be patient and endure and remain stationed and fear Allah that you may be successful."

Allah, the Exalted, placed two types of signs within the universe which indicate the truthfulness of Islam, such as His Oneness and the Day of Judgement. One of these signs are found within the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. When studied with an open and unbiased mind these signs clearly indicate the truthfulness of Islam. The other signs have been placed within the creation. The one who reflects on the different creations within the universe with an open and unbiased mind will appreciate the truthfulness of Islam. Chapter 3 Alee Imran, verse 190:

"Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs..."

When one observes the creation of the Heavens and the Earth and the countless perfectly balanced systems, it becomes clear that there is only One who created and sustains the universe. For example, the perfect distance of the Sun from the Earth is a clear sign, as the Earth would not be inhabitable if the Sun was slightly closer or further away from it. Similarly, the Earth has been created in such a way which creates a balanced and pure atmosphere which allows life to thrive on it. Chapter 3 Alee Imran, verse 190:

"…*and the alternation of the night and the day are signs…"*

The perfecting timings of the days and nights and their varied lengths throughout the year allow people to obtain maximum benefit from them. If the days were longer, people would become exhausted from the long hours. If the nights were longer, people would not have enough time to earn their livelihood and other useful things, such as knowledge. If the nights were shorter, then people would not be able to rest enough to obtain optimal health. Changes to the length of the day and nights would also affect crops, which would have a detrimental impact on the provision of people and animals. The fact that the days and nights and other balanced systems within the universe operate in perfect harmony also clearly indicates the Oneness of Allah, the Exalted, as multiple Gods would desire different things, which would lead to chaos within the universe. Chapter 21 Al Anbiya, verse 22:

"Had there been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined…"

Chapter 2 Al Baqarah, verse 164:

"…*and the [great] ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain…"*

When one observes the perfectly balanced water cycle it also clearly indicates a Creator. Water from the sea evaporates, rises and then

condenses to produce acidic rain which comes down upon the mountains. These mountains neutralise the acidic rain so that people and animals can utilise it. If there were any changes to this perfectly balanced system it would lead to disaster for people and animals on Earth. The salt in the sea prevents the dead creatures within the ocean from contaminating it. If the ocean was allowed to become contaminated then sea life would not be possible and the impurity from the oceans would overwhelm life on land also. The water within the oceans and seas have been created in such a way that sea life can thrive within it while heavy ships can sail on top of it. If the composition of water was slightly different an imbalance would occur which would cause either sea life to thrive within the water or allow ships to sail on top of it but both would not be possible at the same time. Even to this very day, transport by sea is still the most commonly used form of transporting goods across the world. This perfect balance is therefore essential to life on Earth.

Chapter 2 Al Baqarah, verse 164:

"…*and what Allah has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness…"*

Denying the possibility of humans being resurrected on the Day of Judgement is a strange claim when there are many examples of resurrection which occur throughout the days, months and years. For example, Allah, the Exalted, uses rain to give life to a dead barren land and causes a dead seed to burst forth alive in order to provide for the creation. Similarly, Allah, the Exalted, can and will give life to the dead seed named

human, who is buried in the Earth, like the dead seed which sprouts to life. The changing of the seasons clearly show the resurrection. For example, during winter, the leaves of trees die and fall off and the tree appears lifeless. But during other seasons, the leaves grow once again and the tree appears full of life. The alternating of the night and day also reminds people of the life and death cycle. At night time everything becomes dark and still and is therefore an indicator of death. The beginning of the day is when everything brightens up and the world becomes full of life and activity and is therefore an indicator of life. The sleep wake cycle of all creatures is another example of resurrection. Sleep is the sister of death, as the senses of the sleeper are cut off. Allah, the Exalted, then returns a person's soul to them if they are destined to live on thereby giving life to the sleeping person once again. Chapter 39 Az Zumar, verse 42:

"Allāh takes the souls at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for which He has decreed death and releases the others for a specified term. Indeed in that are signs for a people who give thought."

Reflecting on these examples and many more clearly indicate the possibility of the final resurrection on the Day of Judgement.

Chapter 2 Al Baqarah, verse 164:

“…*and dispersing therein every [kind of] moving creature…”*

Evolution is a form of mutation, which by its nature is imperfect. But when one observes the countless species they will find that they have been created in a perfectly balanced way so that they can thrive in the environment they live in. For example, the camel was designed to withstand high temperatures and go for long periods of time without the need to drink water. They are perfectly designed for desert life. Chapter 88 Al Ghashiyah, verse 17:

“Then do they not look at the camels - how they are created?”

The goat was designed in such a perfect way that impurities within its body are perfectly separated from the milk it produces. Any mixing of the two would make the milk undrinkable. Chapter 16 An Nahl, verse 66:

“And indeed, for you in grazing livestock is a lesson. We give you drink from what is in their bellies - between excretion and blood - pure milk, palatable to drinkers.”

Each species has been granted a specific life span which prevents one species overcoming others. For example, flies have a very short life span,

3-4 weeks, and lay up to 500 eggs. If its lifespan was longer, then the population of flies would become disproportionate and would cause them to overwhelm all other species in this world. Whereas, other creatures which have a very long life span have the ability to produce only a few offspring. Again this allows for their population to be moderated. All of this cannot be an accident nor can the process of evolution explain it.

Chapter 2 Al Baqarah, verse 164:

"…*and [His] directing of the winds and the clouds controlled between the heaven and earth…"*

The winds are essential for wind pollination, which allow for crops, plants and trees to reproduce. In the earlier days, wind was essential for sea travel, which to this very day, is the main mode of transporting goods across the world. Winds are required to move the rainclouds to specific locations in order to provide water for the creation, something they cannot live without. A perfectly balanced system of the winds is observed within the Earth, as a lack of winds would lead to chaos for the creation and an increase in winds also leads to chaos for the creation. Similarly, rain is also perfectly balanced, as too little rain leads to droughts and famine and too much rain leads to mass floods. Chapter 23 Al Mu'minun, verse 18:

“And We have sent down rain from the sky in a measured amount and settled it in the earth. And indeed, We are Able to take it away.”

This perfectly balanced system cannot be random and clearly shows the hand of the Creator.

Chapter 3 Alee Imran, verses 190-191:

“Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding. Who remember Allah while standing or sitting or [lying] on their sides…”

The people of understanding are those who strive to appreciate and understand their origins and their purpose in this world. This thinking will inevitably lead one to remembering their Creator, Allah, the Exalted, as their creation is not a random and pointless event. In addition, the one who correctly believes in Allah, the Exalted, will constantly remember Him throughout their day. They will remember Him in their intentions, as they only act in order to please Him and therefore seek no gratitude or compensation from people. They remember Allah, the Exalted, in their speech, by speaking good or remaining silent, as this has been commanded in the teachings of Islam, such as the Hadith found in Sahih Muslim, number 176. They remember Allah, the Exalted, in their actions, by using the blessings He has granted them correctly as outlined in Islamic

teachings. The one who remembers Allah, the Exalted, in this way will achieve peace of mind through obtaining a balanced mental and physical state and by correctly placing everything and everyone within their life. Chapter 13 Ar Ra'd, verse 28:

"…Unquestionably, by the remembrance of Allah do hearts find peace."

The more one remembers Allah, the Exalted, the more they will reflect on the creation within the universe. The one who reflects on all these perfectly balanced systems cannot logically deny the existence of a single Creator who has power over all things. In addition, when one observes these perfectly balanced systems and others within the creation of the Heavens and the Earth they will notice one major thing which is not balanced, namely, the actions of people. The doer of good does not receive their full reward in this world and the evil doer does not receive their full punishment, even if they are punished by a government. It is logical to understand that the single Creator, Allah, the Exalted, who balanced all other systems within this universe will one day also balance the actions of people, the major imbalanced thing in this world. For this balancing of actions to occur, people's actions must come to an end first. This is the Day of Judgement when the actions of people will be judged and balanced forever. Chapter 3 Alee Imran, verse 191:

"…and give thought to the creation of the heavens and the earth, [saying], "Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire.""

But those who have already made their minds up to use the blessings they have been granted according to their own desires and live by a code of conduct which suits their desires or the desire of others, will not appreciate nor be affected by the signs within the universe which clearly indicate the Oneness of Allah, the Exalted, the importance of sincerely obeying Him and the inevitable Judgement Day. This person will therefore misuse the blessings they have been granted. As a result, they will obtain an unbalanced mental and physical state and they will misplace everything and everyone within their life. Their attitude will therefore prevent them from achieving peace of mind in this world and instead they will lead a miserable and depressing life in this world, even if they enjoy worldly luxuries. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

And chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

If they persist on their attitude of misusing the blessings they have been granted, they will fail to adequately prepare for their accountability on the Day of Judgement. Therefore, their punishment in the hereafter will be far worse and more disgraceful than their punishment in this world and nothing will be able to protect them from it. Chapter 3 Alee Imran, verse 192:

“Our Lord, indeed whoever You admit to the Fire - You have disgraced him, and for the wrongdoers there are no helpers.”

One must therefore, for their own sake, respond to the call of Allah, the Exalted, in this world so that they achieve peace of mind in both worlds before their time runs out. Chapter 3 Alee Imran, verse 193:

“Our Lord, indeed we have heard a caller calling to faith, [saying], 'Believe in your Lord,' and we have believed…”

The one who responds to Allah, the Exalted, will use the blessings they have been granted correctly as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. As a result they will achieve peace of mind and Allah, the Exalted, will forgive any sins they committed. Chapter 3 Alee Imran, verse 193:

"…Our Lord, so forgive us our sins and remove from us our misdeeds…"

Allah, the Exalted, does not demand perfection from people. He instead expects them to strive to obey Him by using the blessings He has granted them correctly as outlined in Islamic teachings and then to sincerely repent and reform their behaviour whenever they happen to commit a sin. Sincere repentance involves feeling guilty, seeking the forgiveness of Allah, the Exalted, and anyone who has been wronged, as long as this will not lead to further trouble. One must sincerely promise to avoid committing the same or similar sin again and make up for any rights which have been violated in respect to Allah, the Exalted, and people. As indicated in verse 193, the one who lives in this manner will live as an obedient muslim. The one who lives as an obedient muslim will die as an obedient muslim. And the one who dies as an obedient muslim will be resurrected as an obedient muslim. This has been indicated in a Hadith found in Sahih Muslim, number 7232. Chapter 3 Alee Imran, verse 193:

"…and cause us to die with the righteous."

Allah, the Exalted, will fulfil His promise of granting this obedient muslim peace of mind and body in the hereafter, just like He granted it to them in the world and He will forgive their sins thereby protecting them from disgrace and punishment in the hereafter. Chapter 3 Alee Imran, verse 194:

“Our Lord, and grant us what You promised us through Your messengers and do not disgrace us on the Day of Resurrection. Indeed, You do not fail in [Your] promise."

Whereas, the one who fails to practically obey Allah, the Exalted, and instead misuses the blessings they have been granted will not live like an obedient muslim. They will therefore not die as an obedient muslim and as a result, they will not be resurrected as an obedient muslim on Judgement Day. In fact, this person is in great danger of leaving this world without their faith. It is vital to understand that faith is like a plant which must be nourished with acts of obedience to flourish and survive. The same way a plant which fails to obtain nourishment, such as sunlight, will die, so may well the faith of a person die who fails to nourish it with acts of obedience. This is the greatest loss.

One must avoid this outcome by practically responding to Allah, the Exalted, in this world by sincerely obeying Him. This involves using the blessings one has been granted correctly as outlined in Islamic teachings. This will ensure they obtain a balanced mental and physical state and correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. This behaviour will therefore ensure their every intention, word and action leads to benefit in both worlds. Chapter 3 Alee Imran, verse 195:

“And their Lord responded to them, "Never will I allow to be lost the work of [any] worker among you…"”

Whereas, the person who misuses the blessings they have been granted will ensure they waste all their efforts in this world even if they obtain worldly success, as their behaviour will prevent them from achieving a balanced mental and physical state and as it will cause them to misplace everything and everyone within their life. This will prevent them from achieving peace of mind. It is vital to understand that peace of mind gives all worldly things value, such as fame, wealth, authority, family, friends and a career. Without peace of mind these things have no real value. This is obvious when one observes those who possess worldly things yet do not possess peace of mind. Chapter 18 Al Kahf, verses 103-104:

“Say, "Shall we [believers] inform you of the greatest losers as to [their] deeds? [They are] those whose effort is lost in worldly life, while they think that they are doing well in work."”

As the good mentioned in verse 195 has not been restricted, it leaves muslims with no excuses not to do good. Obtaining peace of mind in both worlds is not related to how many worldly blessings one obtains but it is connected to how one uses the blessings they have been granted, whether they were granted many blessings or a few. Chapter 3 Alee Imran, verse 195:

“And their Lord responded to them, "Never will I allow to be lost the work of [any] worker among you, whether male or female; you are of one another…””

This verse also makes it clear that success, peace of mind and superiority do not lie in worldly standards, such as gender, ethnicity or social status. Islam judges the status of people based on a single criterion: how much they sincerely obey Allah, the Exalted. This involves using the blessings they have been granted in ways pleasing to Him as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 49 Al Hujurat, verse 13:

“…Indeed, the most noble of you in the sight of Allah is the most righteous of you…”

All other standards of judging the status of people have no value, such as gender, ethnicity and social class, and must be ignored by muslims otherwise it gives rise to racism and disunity amongst the muslim nation. It is important to note that as one’s intention is hidden from other people, they cannot judge others to be better than other people based on outward actions and must therefore refrain from making claims about the status of other people or themselves, as Allah, the Exalted, alone knows the intention, speech and actions of all people. Chapter 53 An Najm, verse 32:

“…So do not claim yourselves to be pure; He is most knowing of who fears Him.”

One must therefore remain firm on the obedience of Allah, the Exalted, to ensure their intentions, speech and actions are not wasted in this world. Chapter 3 Alee Imran, verse 195:

“…So those who emigrated or were evicted from their homes or were harmed in My cause or fought or were killed - I will surely remove from them their misdeeds, and I will surely admit them to gardens beneath which rivers flow as reward from Allah, and Allah has with Him the best reward."

Generally speaking, the one who remains firm in every situation, by showing gratitude in times of ease and patience in times of difficulty, will obtain peace of mind in both worlds, even if this is not obvious. Gratitude in one’s intention involves only acting in order to please Allah, the Exalted. Gratitude in one’s speech involves speaking what is good or remaining silent. And gratitude in one’s actions involves using the blessings one has been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. In addition, patience involves avoiding complaining with one’s speech or actions and remaining firm on the obedience of Allah, the Exalted, believing He only chooses what is best for them, even if this is not obvious to them. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

Therefore, the one who acts in the correct way in every situation will have the constant support and mercy of Allah, the Exalted, which in turn leads to peace of mind in both worlds. This has been advised in a Hadith found in Sahih Muslim, number 7500.

One should strive to obtain strong faith in order to aid them in remaining firm on the obedience of Allah, the Exalted, in every situation. Strong faith is obtained when one learns and acts on the clear proofs and evidences found within the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, which explain how sincerely obeying Allah, the Exalted, leads to peace of mind in both worlds. On the other hand, the one who remains ignorant of Islamic teachings will obtain weak faith. This person will easily disobey Allah, the Exalted, whenever their desires are contradicted as they fail to observe how leaving their desires and instead obeying Allah, the Exalted, leads to peace of mind in both worlds. Therefore, one must obtain certainty of faith through learning and acting on Islamic knowledge so that they remain firm on the obedience of Allah, the Exalted, at all times. This involves using the blessings one has been granted correctly, as outlined in Islamic teachings. This will ensure they obtain peace of mind in both worlds, through obtaining a balanced mental and physical state and by correctly placing everyone and everything within their life.

In addition, the stronger one’s faith the more one can appreciate the wisdoms behind the difficulties they face. For example, the one who possesses strong faith understands that facing difficulties with patience erases their minor sins. This has been advised in a Hadith found in Imam Bukhari's, Adab Al Mufrad, number 492. It is far better to have one’s minor sins erased through facing difficulties with patience than to face Allah, the Exalted, with them on the Day of Judgement. In addition, strong faith also teaches a muslim that a part of the test of life in this world is that not all the wisdoms behind the difficulties their experience will be revealed to them through the divine knowledge granted to the Holy Prophets, peace be upon them.

Chapter 3 Alee Imran, verse 195:

“…So those who emigrated or were evicted from their homes or were harmed in My cause or fought or were killed - I will surely remove from them their misdeeds, and I will surely admit them to gardens beneath which rivers flow as reward from Allah, and Allah has with Him the best reward."

It is important to note that facing difficulties is a means by which Allah, the Exalted, separates those who truly believe in Him from those who only claim verbal belief in Him. Chapter 3 Alee Imran, verse 179:

“Allah would not leave the believers in that [state] you are in [presently] until He separates the evil from the good…”

Muslims must therefore remain firm on the obedience of Allah, the Exalted, in every situation, whether times of ease or difficulty. In reality, facing difficulties and still remaining firm on the obedience of Allah, the Exalted, is the real test, as obeying Allah, the Exalted, in times of ease is often easier. This obedience involves using the blessings one has been granted correctly as outlined in Islamic teachings. Chapter 29 Al Ankabut, verses 2-3:

“Do the people think that they will be left to say, "We believe" and they will not be tried? But We have certainly tried those before them, and Allāh will surely make evident those who are truthful, and He will surely make evident the liars.”

Allah, the Exalted, then warns people that they should not be fooled by the respite He grants them as it is only for a limited time. Chapter 3 Alee Imran, verse 196:

“Be not deceived by the [uninhibited] movement of the disbelievers throughout the land.”

Therefore, one must make use of the respite He grants them by sincerely repenting and reforming their behaviour before their time runs out. Sincere repentance involves feeling guilty, seeking the forgiveness of Allah, the Exalted, and anyone who has been wronged, as long as this will not lead to further trouble. One must sincerely promise to avoid committing the same or similar sin again and make up for any rights which have been violated in respect to Allah, the Exalted, and people. But if one fails to make use of the respite they have been granted, they should not be fooled into believing they will not be held accountable for their choices, just because this accountability did not occur immediately. A punishment which is delayed is not the same as no punishment at all. Chapter 3 Alee Imran, verse 197:

"[It is but] a small enjoyment; then their [final] refuge is Hell, and wretched is the resting place."

The one who persists on disobeying Allah, the Exalted, by misusing the blessings they have been granted should therefore not be fooled into believing they will obtain success and peace of mind. Their disobedience will only cause them to obtain an unbalanced mental and physical state, it will cause them to misplace everything and everyone within their life and it will prevent them from adequately preparing for their accountability on Judgement Day. Therefore, they will not obtain peace of mind and instead lead a life full of misery, trouble and difficulties, even if they enjoy worldly luxuries. This outcome is quite obvious when one observes those who misuse the blessings they have been granted, such as the rich and famous. Chapter 3 Alee Imran, verse 197:

“[It is but] a small enjoyment; then their [final] refuge is Hell, and wretched is the resting place.”

Ultimately, as the entire creation belongs to and is under the complete control and jurisdiction of Allah, the Exalted, a person has no choice but to comply with His rules. Just like a person will face trouble if they fail to comply with the rules set by the government in charge of a particular country, so will they face trouble in both worlds if they fail to comply with the rules of the Owner of the universe. A person may be able to leave a country if they are not pleased with its rules but they will not be able to escape to a place where the rules and jurisdiction of Allah, the Exalted, do not apply. A person may be able to change the rules of their society but they will never be able to change the rules of Allah, the Exalted. In addition, just like a person who owns a house decides the rules of the house, even if other people object to these rules, similarly, the universe belongs to Allah, the Exalted, and therefore, He alone decides the rules of this universe, whether people like these rules or not. Therefore, one must comply with these rules, for their own sake. The one who understands this fact will comply with the rules of Allah, the Exalted, and strive to obey Him by using the blessings they have been granted in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. A person can either strive to learn the wisdoms behind the commands and prohibitions of Allah, the Exalted, so that they understand how they benefit them and the wider society and how they lead to peace of mind and body in both worlds or they can worship their desires and reject the teachings of Islam. But the one who fails to comply with Islamic rules should prepare themselves to face the consequences of their choice in both worlds and no objections, protests or complaints will save them. Chapter 18 Al Kahf, verse 29:

“And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve." Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place.”

One must therefore avoid this outcome by sincerely obeying Allah, the Exalted, so that they achieve peace of mind in both worlds. This obedience involves using the blessings they have been granted correctly as outlined in Islamic teachings. This will ensure they obtain a balanced mental and physical state and correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. This behaviour will therefore lead to peace of mind in both worlds. Chapter 3 Alee Imran, verse 198:

“But those who feared their Lord will have gardens beneath which rivers flow, abiding eternally therein, as accommodation from Allah…”

It is important to note that fearing Allah, the Exalted, involves practically obeying Him and therefore involves supporting one’s verbal declaration of belief with actions. It is vital to understand that faith is like a plant which must be nourished with acts of obedience to flourish and survive. The same way a plant which fails to obtain nourishment, such as sunlight, will die, so may well the faith of a person die who fails to nourish it with acts of obedience. This is the greatest loss. One must therefore avoid this

outcome by supporting their verbal declaration of belief by correctly using the blessings He has granted them as outlined in Islamic teachings. This is righteousness and leads to peace of mind in both worlds. Chapter 3 Alee Imran, verse 198:

“…And that which is with Allah is best for the righteous.”

Allah, the Exalted, then mentions the righteous people from the people of the book who sincerely obeyed Him before they accepted Islam and continued to sincerely obey Him after accepting it, such as Abdullah Bin Salaam, may Allah be pleased with him. Chapter 3 Alee Imran, verse 199:

“And indeed, among the People of the Scripture are those who believe in Allah and what was revealed to you and what was revealed to them…”

This verse also makes it clear that not all the people of the book behaved in the same manner. Many of them did sincerely obey Allah, the Exalted, which involves using the blessings one has been granted in ways pleasing to Him as outlined in divine teachings. This indicates the importance of not judging an entire group based on the actions of some members of that group, as this often leads to discrimination, such as racism.

Chapter 3 Alee Imran, verse 199:

“And indeed, among the People of the Scripture are those who believe in Allah and what was revealed to you and what was revealed to them, [being] humbly submissive to Allah…”

An aspect of humility to Allah, the Exalted, is to control one’s worldly desires and instead strive to obey Him, by using the blessings they have been granted correctly as outlined in divine teachings. The arrogant person will not be able to do this as they assume that their life and every blessing they possess is a direct consequence of their own efforts and intellect, even though Allah, the Exalted, is the One who granted them every blessing they possess. Chapter 39 Az Zumar, verse 49:

“…then when We bestow on him a favor from Us, he says, "I have only been given it because of [my] knowledge." Rather, it is a trial, but most of them do not know.”

One should therefore recognize and accept the fact that every blessing they possess has been granted to them by Allah, the Exalted. It is therefore only fair for one to use them according to His obedience. In fact, the one who behaves in this manner will be granted peace of mind in both worlds.

Adopting humility will also prevent one from intentionally misinterpreting divine teachings for the sake of worldly gain. Chapter 3 Alee Imran, verse 199:

"…among the People of the Scripture are those who believe in Allah and what was revealed to you and what was revealed to them, [being] humbly submissive to Allah. They do not exchange the verses of Allah for a small price…"

Whatever one gains through disobeying Allah, the Exalted, will always be small compared to the peace of mind and success they would have obtained if they sincerely obeyed Him. In fact, whatever worldly things they obtain through disobeying Allah, the Exalted, will become a source of stress and trouble for them in both worlds, as they cannot escape the control of Allah, the Exalted, even if they enjoy worldly luxuries. Chapter 53 An Najm, verse 43:

"And that it is He who makes [one] laugh and weep."

And chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

In addition, when one disobeys Allah, the Exalted, they will inevitably misuse the blessings they have been granted. This will cause them to obtain an unbalanced mental and physical state, it will cause them to misplace everything and everyone within their life and prevent them from adequately preparing for their accountability on the Day of Judgement. As a result, they will lead a life of misery, stress and trouble and their punishment in the hereafter will be far worse.

Chapter 3 Alee Imran, verse 199:

“…among the People of the Scripture are those who believe in Allah and what was revealed to you and what was revealed to them, [being] humbly submissive to Allah. They do not exchange the verses of Allah for a small price…”

Sadly, some muslim scholars intentionally misinterpret Islamic teachings so it fits their school of thought and they intentionally avoid discussing the Islamic knowledge which contradicts their school of thought. They behave in this manner out of fear of losing their followers, who provide them with gifts and unnatural levels of respect. The scholar who behaves in this manner has been warned of Hell in a Hadith found in Sunan Ibn Majah,

number 253. In addition, muslims must avoid being misguided through blind imitation of others and instead strive to learn and act on Islamic teachings. This will ensure they remain firm on the correct teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, instead of behaving like cattle who blindly follow the opinions of others. Islam highly criticizes blindly imitating others for this reason and therefore encourages muslims to learn and act on Islamic teachings with understanding. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….""

The one who strives to learn and act on Islamic teachings will ensure they obey Allah, the Exalted, correctly. This will lead to peace of mind in both worlds. Chapter 3 Alee Imran, verse 199:

“…Those will have their reward with their Lord…”

Whether one chooses the path of obedience, which leads to peace of mind, or whether they choose the path of disobeying Allah, the Exalted, which leads to misery in both worlds, they will face the consequences of their intentions, speech and actions in both worlds. Chapter 3 Alee Imran, verse 199:

"…Indeed, Allah is swift in account."

After explaining the difference between the right and wrong paths, Allah, the Exalted, calls the muslims to strive hard on the right path so that they achieve peace of mind. When Allah, the Exalted, calls upon the believers within the Holy Quran, His call is often connected to actualizing their verbal claim of faith. This is because a verbal claim of faith without actions has very little value in Islam. Actions are the proof and evidence one is required to obtain so that they obtain reward and mercy in both worlds. Just like a fruit bearing tree is only useful when it produces fruit, similarly, faith is only useful when it produces good actions. Chapter 3 Alee Imran, verse 200:

"O you who have believed, be patient…"

Patience is when one avoids complaining about their difficulty through their actions or speech and maintains their sincere obedience of Allah, the Exalted, throughout their ordeal. This obedience involves using the blessings they have been granted in ways pleasing to Him as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The root of becoming patient is learning and acting on Islamic knowledge. The more one learns and acts on Islamic knowledge, the more they will understand that everything which Allah, the Exalted, chooses is best for everyone involved, even if this is not obvious to them, as the difficulties they face have wisdoms behind them which are hidden from them. For example, there are many such events discussed

within Islamic teachings, such as the story of the Holy Prophet Yusuf, peace be upon him, who was separated from his parents at a young age by his brothers, abandoned in a dark and deep well, sold as a child slave and wrongfully thrown into prison. But each of these events allowed him to learn certain lessons which prepared him for saving the population of Egypt from a huge famine. If he did not endure the difficulties he faced he would not have been in a position to save millions of lives. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

Believing in these wisdoms and therefore, maintaining one's obedience to Allah, the Exalted, is therefore a part of one's faith. It is easy to believe in Allah, the Exalted, and praise Him during times of ease but the real test is when one faces difficulties and still obeys and praises Him.

Studying Islamic teachings also helps one to compare their difficulties to other people, who were more beloved to Allah, the Exalted, and endured greater difficulties. This comparison helps one to belittle their own difficulty which in turn aids them in remaining patient. This can also be achieved when one observes other people within their time period who are facing greater difficulties than them.

Islamic teachings also allows one to understand the importance of destiny and how every event they will face in their life, whether times of ease or difficulties, is inevitable. Complaining about something inevitable and inescapable will not result in any good. A person will only lose out on the countless reward they could obtain by remaining patient on the inescapable difficulty they are destined to face. Chapter 39 Az Zumar, verse 10:

"…the patient will be given their reward without account [i.e., limit]."

A person therefore has a choice between facing an inescapable event with patience and gain an uncountable reward or facing an inescapable event with impatience and lose the reward they should have obtained. Either way they will face the inescapable event, so it makes sense to gain benefit from it in both worlds. Chapter 57 Al Hadid, verses 22-23:

"No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being - indeed that, for Allāh, is easy. In order that you not despair over what has eluded you…"

Studying Islamic teachings also causes one to understand that the things they desire in this world are not necessarily best for them. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

Each person has many examples within their life of this truth. There are plenty of things a person desires believing it is best for them, only for those things to become a source of stress for them. And there are plenty of things a person dislikes believing it is bad for them, only for those things to become a source of goodness for them. The one who understands this will be less impatient when dealing with situations which contradict their desires, as they understand facing the situation is best for them, even if this is not obvious to them.

In addition, just like gold is purified through heat, similarly, people obtain mental strength through facing difficulties. Those who are accustomed to an easy life, often experience mental breakdowns when facing standard and even small difficulties, such as marriage problems. Through tests, Allah, the Exalted, toughens the mental state of a muslim so that they face future difficulties with ease.

As taught by Islam, patience is required in all situations, even times of ease. In times of ease, a person must adopt patience in order to prevent themself from misusing the blessing they have been granted, such as good health or a rise in their salary.

There are many more wisdoms behind facing difficulties in this world which have been discussed within Islamic teachings. Therefore, it is vital for muslims to study, learn and act on them so that they adopt patience in every situation so that they obtain a countless reward in both worlds. A person must remain patient through every situation, just like a wise patient accepts and acts on the medical advice of their doctor knowing it is best for them, despite the fact they are prescribed bitter medicines and a strict diet plan.

Patience does not mean a person becomes inactive. An aspect of patience is dealing with the situation and attempting to correct it according to the teachings of Islam. For example, a wife who is being abused by her husband should take steps to protect herself and her children, such as separating from her husband. Behaving in this manner does not contradict patience while becoming inactive has nothing to do with patience or Islam. Similarly, showing emotions, such as crying, does not contradict patience in anyway as the Holy Prophet Yaqoob, peace be upon him, cried so much over his grief that he became blind and yet he was never criticised by Allah, the Exalted. Chapter 12 Yusuf, verse 84:

“And he turned away from them and said, "Oh, my sorrow over Joseph," and his eyes became white from grief, for he was [of that] a suppressor.”

There are many examples when the Holy Prophet Muhammad, peace and blessings be upon him, wept over a sad situation, such as the death of his

son, Ibrahim, may Allah be pleased with him. This has been discussed in a Hadith found in Sunan Abu Dawud, number 3126. Showing disobedience to Allah, the Exalted, through one's speech and actions contradicts patience, anything other than this is acceptable and part of human nature, such as crying and feel sad.

Chapter 3 Alee Imran, verse 200:

"O you who have believed, be patient and endure…"

It is important to note that one must endure on patience by showing it from the onset of a difficulty until they leave this world. This has been indicated in a Hadith found in Sahih Bukhari, number 1302. Showing patience after some time has passed is not real patience, it is merely acceptance which naturally occurs with everyone. A muslim must maintain patience from the onset of a difficulty by controlling their speech and actions so that they do not show signs of impatience and maintain this attitude until they depart from this world, as one can easily lose the reward of patience by showing impatience down the line.

In addition, enduring involves remaining steadfast on the obedience of Allah, the Exalted, in every situation, by showing gratitude in times of ease, which involves using the blessings they have been granted correctly as outlined in Islamic teachings and showing patience in times of difficulty.

One must therefore not treat Islam like a coat which they can put on and take off according to their desires. The one who behaves in this manner is only worshipping their desires even if they claim otherwise. Chapter 25 Al Furqan, verse 43:

“Have you seen the one who takes as his god his own desire?...”

As discussed earlier, one must obtain strong faith in order to aid them in remaining firm on the obedience of Allah, the Exalted, at all times. Strong faith is obtained when one learns and acts on the clear proofs and evidences found within the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, which explain how sincerely obeying Allah, the Exalted, leads to peace of mind in both worlds. On the other hand, the one who remains ignorant of Islamic teachings will obtain weak faith. This person will easily disobey Allah, the Exalted, whenever their desires are contradicted as they fail to observe how leaving their desires and instead obeying Allah, the Exalted, leads to peace of mind in both worlds. Therefore, one must obtain certainty of faith through learning and acting on Islamic knowledge so that they remain firm on the obedience of Allah, the Exalted, at all times. This involves using the blessings one has been granted correctly, as outlined in Islamic teachings. This will ensure they obtain peace of mind in both worlds, through obtaining a balanced mental and physical state and by correctly placing everyone and everything within their life.

Chapter 3 Alee Imran, verse 200:

“O you who have believed, be patient and endure and remain stationed…”

When one chooses a different path from the people around them it makes them feel bad about their own path in life and as a result they criticize them over their dedication to obeying Allah, the Exalted. Sadly, this criticism often first comes from one’s own relatives.

In addition, the other elements of society, such as social media, fashion and culture will criticize the one who strives to obey Allah, the Exalted, as the spread of Islam prevents them from making wealth and obtaining influence. Many of the industries which Islam criticizes, such as the alcohol and entertainment industries, strive hard within society to discourage people from accepting Islam and discourage muslims from acting on Islamic teachings for this purpose. This is a major reason why propaganda against Islam is so widespread within social media, fashion and culture.

Finally, whenever one strives to act on Islamic teachings, which involves controlling one’s desires so that they use the blessings they have been granted correctly as outlined in Islamic teachings, other people who wish to live like animals by pursuing all their desires will feel that Islam and muslims make them appear as animals. As a result, they will attempt to discourage people from accepting Islam and muslims from practicing on Islamic teachings so that they behave like them by adopting an animalistic life whereby they pursue all their desires. These people will target specific

elements of Islam in order to discourage others from it, such as the Islamic dress code for women. Anyone with common sense can see through their weak and empty criticisms as their only issue is with Islam and how it encourages one to control their desires. For example, they criticize the female dress code in Islam yet do not criticize any other dress codes which are a core component of every aspect of society, such as the police force, army, hospital staff, schools and businesses. The fact they only have a problem with the female Islamic dress code and no other dress code within society clearly shows their weak and baseless criticism. In reality, Islam and muslims make them look like animals and as a result they criticize Islam anyway they can. Chapter 3 Alee Imran, verse 200:

"O you who have believed, be patient and endure and remain stationed and fear Allah…"

But in all cases, a person must remain firm on the sincere obedience of Allah, the Exalted, knowing that He will grant them peace of mind which will protect them from the criticisms of people. Chapter 3 Alee Imran, verse 200:

"…*be patient and endure and remain stationed and fear Allah that you may be successful."*

Whereas, disobeying Allah, the Exalted, in order to please people will only ever lead to the loss of peace of mind as one will inevitably misuse the blessings they have been granted. This will prevent them from achieving a balanced mental and physical state and cause them to misplace everything and everyone within their life. One must always remember that just like worldly success cannot be achieved without struggle and sacrifice, such as becoming a doctor, neither can one achieve peace of mind in both worlds without struggle and sacrifice. Therefore, one must not adopt a naive attitude whereby they believe Allah, the Exalted, will grant them peace of mind just because they verbally claim belief in Him. Struggling in the obedience of Allah, the Exalted, by using the blessings one has been granted correctly as outlined in Islamic teachings is what is required for them to achieve peace of mind in both worlds. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

And chapter 3 Alee Imran, verse 200:

“O you who have believed, be patient and endure and remain stationed and fear Allah that you may be successful.”

One must always remember that real success lies in obtaining peace of mind in both worlds as it gives all worldly things value. And as discussed earlier, peace of mind is only obtained when one sincerely obeys Allah, the Exalted, as outlined in Islamic teachings. This will ensure they obtain a balanced mental and physical state and correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement.

Therefore, a person must accept and act on Islamic teachings for their own sake, even if it contradicts their desires. They must behave as a wise patient who accepts and acts on the medical advice of their doctor knowing it is best for them, even though they are prescribed bitter medicines and a strict diet plan. The same way this wise patient will achieve good mental and physical health, so will the person who accepts and acts on Islamic teachings. This is because the only One who has the knowledge required to ensure a person achieves a balanced mental and physical state and correctly places everything and everyone within their life is Allah, the Exalted. The knowledge of the mental and physical states of humans possessed by society will never be enough to achieve this outcome, despite all the research that has been undertaken, as they cannot solve every issue a person can face within their life, their advice cannot cause one to avoid all types of mental and physical stress nor can their advice cause one to correctly place everything and everyone with in their life, due to limited knowledge, experience, foresight and due to biases. Allah, the Exalted, alone has this knowledge and He has granted it to mankind in the form of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This truth is obvious when one observes those who use the blessings they have been granted according to Islamic teachings and those who do not. Even though, in most cases, patients do not understand the science behind the medicines they are prescribed and therefore blindly trust their doctor, Allah, the Exalted, invites people to reflect on the teachings of Islam so that they can appreciate its positive

effects on their lives. He does not expect people to blindly trust the teachings of Islam and instead He wants them to recognize its truthfulness from its clear proofs. But this requires a person to adopt an unbiased and open mind when approaching the teachings of Islam. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….”"

In addition, as Allah, the Exalted, alone controls the spiritual hearts of people, the abode of peace of mind, He alone decides who obtains it and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

And it is clear that Allah, the Exalted, will only give peace of mind to those who use the blessings He has granted them correctly. Chapter 3 Alee Imran, verse 200:

“O you who have believed, be patient and endure and remain stationed and fear Allah that you may be successful.”

All praise is due to Allah, Lord of the worlds and may peace and blessings be upon His final Messenger, Muhammad, his noble Family and Companions.

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